



CALVINIST-CONTACT

CHRISTIAN WEEKLY



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Continuity and Change

New Directions in the Christian Social Movement

by DR. BERNARD ZYLSTRA

This week, July 9, 10, and 11, the Dutch Christian Trade Movement (CNV) is celebrating its sixtieth anniversary. It has had a long history and for much it has done we can be immensely thankful. The CNV was founded on the conviction that Christian commitment is the most radically beneficial influence in society, that the Christian faith requires change in the industrial sector of society — not as Karl Marx demanded change, but as the Scriptures demand it. And it has done much to put that conviction into action in the Dutch labor world. That does not mean that all is right in the CNV, as the editorial in the July 10 issue of Calvinist-Contact indicates. But when one looks at the sorry mess in the North American industrial world — with its unending strikes, its frightful wage inequities, its materialism, its capitalism — then one can only be jealous about the Christian social movements in The Netherlands. When will we have such movements here? Let us hope that the Christian Social Action Congress, organized by the Christian Action Foundation and gathered this week at Dordt College in Iowa, will help show us the way!

Those of us who are interested in the present spiritual direction of the Dutch Christian social movement can profit from reading *Niet bij brood alleen: De christelijk-sociale beweging vandaag en morgen* by Roel Teunis. The editor of C.C. asked me to introduce this book to the readers. I would like to do that by way of pointing out to some crucial remarks about fundamental issues so that I can put more substance into my analysis of the Dutch reformed scene in the earlier article, "Continuity and Change."

This paperback is a collection of interviews by leaders in the Dutch industrial arena as well as by a number of professors from various universities who have played an important role in the formation of Christian social thought. Published interviews are in vogue in Holland today. They were introduced in the reformed community by that able journalist, G. Puchinger (*Gesprekken over Rome-Reformatie, Is de Gereformeerde wereld veranderd?*, Christen en secularisatie, Hergroepering der partijen; all published by Meinema in Delft). Puchinger has a keen ability to make his 'guests' state things for public consumption which until now they kept pretty much a secret. That makes interesting reading. Roel Teunis is less successful at that art, but I would like to pick out a few items nevertheless that indicate something of a new spiritual orientation in the Dutch reformed community.

REVELATION IN CREATION

First of all, there is that significant point about the basis of Christian social involvement. Kuyper taught us years back that men should take God's revelation in Scripture seriously but that — through the perspective which the written Word offers us — we should also take due account of His revelation in creation. He followed the paths of Calvin and the reformed confessions (see *Belgic Confession*, Articles 2 and 3). Already in 1874 Kuyper told the members of the Dutch Parliament that if one learns from the Bible that Jesus Christ is Lord of all, then one can also begin to understand how God's order for creation normatively shapes every social structure (*samenlevingsverband*) as it appears upon the human scene in accordance with its own 'law-for-life'. Kuyper referred to this 'law' as *levenswet*. (*Enige kameradviezen*, 243).

This reformed view of divine revelation in creation is called into

LOVE AGAINST LAW

It is intriguing to note that the conflict about the basis of Christian social action is present right in this little volume. Professor Roseam Abbing from the University of Groningen, whose ideas are worked out in greater detail in *Ethiek van de geldbesteding* (1965), simply states that 'creation' is not a source of revelation, and that for the origin of our norms we can only point to the Gospel's demand of love (17/8). He gives an example of what he means by this radical living out of love: "I may demand that we personally place money at the disposal of the developing countries without waiting for the time when our governments give enough, so that we as Christians can reveal a love which perhaps cannot be found elsewhere." (19) This theme of 'love-for-the-poor' in Asia, Africa and South America is recurrent in the discussions with Van Zuthem and also De Lange. And let's make no bones about it: Christians in rich Europe and North America should spearhead a radical re-structuring of our national economies so that greater equity in the distribution of the world's wealth becomes possible. But the point that is neglected by the new moralists is that such an expression of love for my fellowman must be channeled by way of normative economic, juridical, and social structures if it is to be of lasting benefit. Moreover, what the inhabitants of the developing countries — both rich and poor, both exploiters and exploited — need is a radical new view of God and man before a new view of society can be put into practice.

Here the Christian conception is exactly the opposite of Marx's.

Karl Marx said that society must change — by revolution if necessary — before man can change. The Christian says that man's heart must be changed (John 3:7) before society can be transformed. This, I think, is at least partly involved in Christ's Sermon on the Mount: Don't behave like the pagans, but first seek the Kingdom of God and His righteousness, and all these things shall be yours as well (Matt. 6:33). In short, the relation between love and law is clearly expressed by Christ in the first and great commandment, and a second like it (Matt. 22:38, 39). Christian social action, therefore, does not abolish 'law' or what an older generation somewhat statically called the 'ordinance of creation.' Instead, it must strive for such a re-direction of these 'ordinances' in the industrial sector, the political order, the life of the families, the education in the schools, so that each of these social units — in their own peculiar way, in accordance with what Kuyper called their 'levenswet' — can be a specific expression of the central, all-controlling, Kingdom law-of-love. Indeed, in that sense one can speak of redemption and regeneration as a re-creation; that is, a 're-direction' of what men in sin have done with creation in human history so that what they will do with it from now on will be more in tune with what God wanted of us in the first place: wholehearted love! But then a love that has its feet on the ground, on the sure ground of created realities. And not a love that ends in the rather useless slogans of solidarity, equality, and world-citizenship.

LORD'S DAY 39

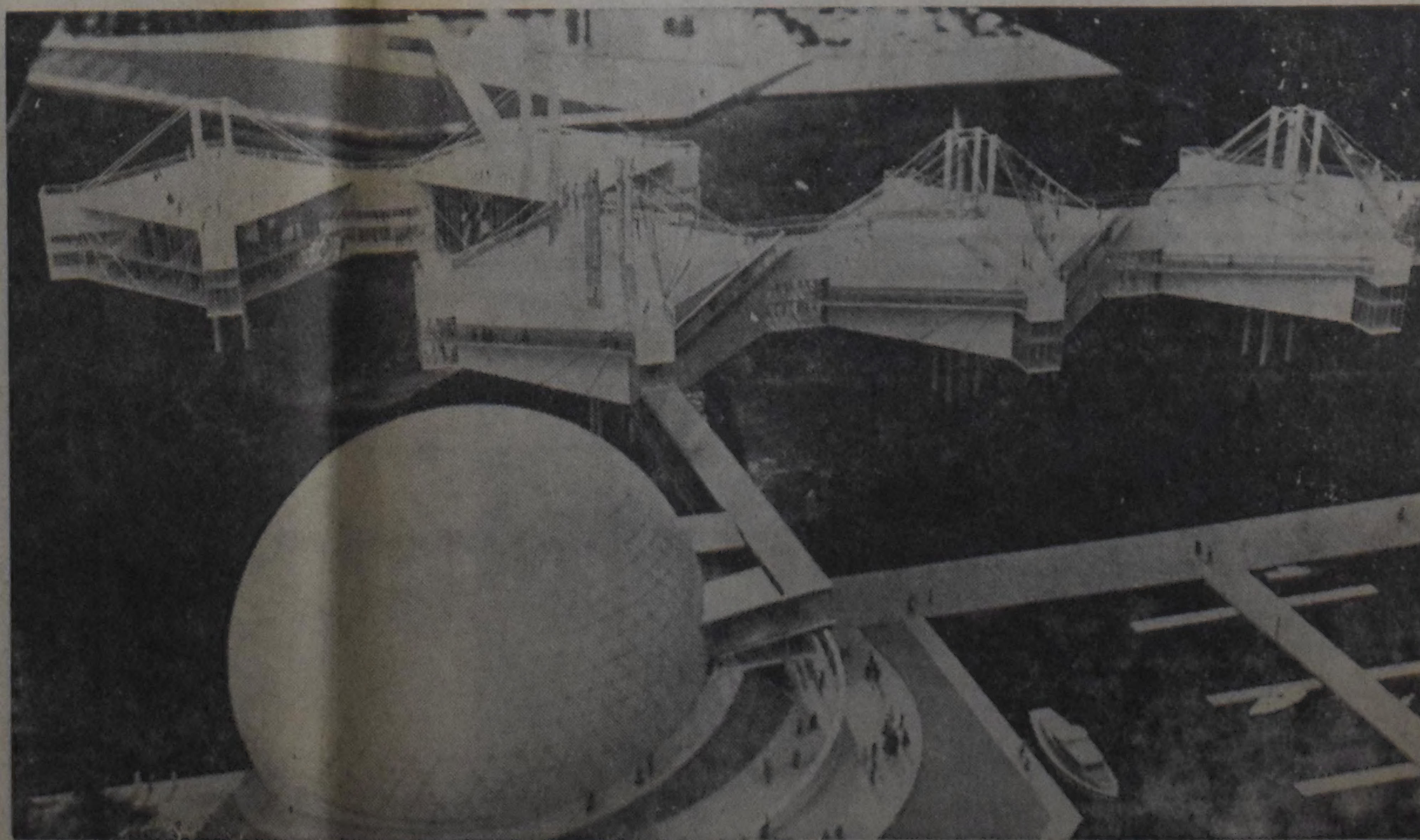
There is another point that illustrates the change in the spiritual orientation of some of the younger members of the reformed community on the other side of the ocean: the foundation of authority. Let's take the most radical expression of the new — and often confused — approach. Dr. H. J. Van Zuthem, professor of

sociology at the Free University, presents this interesting statement: "If we read in Lord's Day 39 of the Heidelberg Catechism that we must show all honor, love, and fidelity to all in authority over us, since it pleases God to govern us by their hand, then it becomes rather urgent that we place a large question-mark behind this explanation and that we ask ourselves in all seriousness whether this explanation is anything but ideology rather than Gospel. And indeed ideology in this sense, that this expression in the Heidelberg Catechism in Christian social action, therefore, does not leave matters as they are." (53) In other words, our sixteenth-century spiritual forefathers have left us with an ultra-conservative view of authority and social change. Apparently, though they had experienced a violent religious reformation, they as yet had no eye for the need for revolution in a rapidly changing world — to use the terminology that comes from the political and theological New Left.

Now I think we should be honest with ourselves! Many Christians, also those who were in the habit of listening to a weekly sermon that centered around a question and answer of the Heidelberg, have often absolutized authority in human relations. Calvinists are not entirely strangers to the attitude that the Germans describe with *Befehl ist Befehl*: an order is an order! We see this at times in our homes, in our churches, in our school-boards, and in our view of 'de overheid' — the state. Let's pinpoint the error of our way: We often identify the officer(s) exercising authority with the office itself. And that means that we identify the task with the person(s) who must fulfill the task. And that implies that we lose sight of the possibility that a person-in-office can make a mistake in the fulfilling of his office. In that way we arrive at authoritarianism which places 'all in authority over us' beyond critique:

None of us should have the least objection against Van Zuthem's criticism of this absolutistic view of authority, and for this reason we can learn a good deal from one of his books which deals specifically with this issue (*Gezag en zeggenschap*, 1968). But what is the foundation of our rejection of authoritarianism and paternalism? In the first place, one can point to the Reformation's doctrine of the office of all believers. In the second place, one can return to the entire context of the way in which the Scriptures teach us how human authority is based on God's rule over men and channeled in a limited and normative manner via the 'office-bearers' in the church, state, family, school, industry, etc., for the benefit of the members of these communities — always keeping in mind that these members must come to the fore more and more as individual image-bearers of God. To put it into a Pauline setting: Romans 13:1 is followed by verse 3 and 4; and Eph. 6:1, 2 cannot be read without verses 3 and 4. If the state does not have the good of the citizens in mind, if it does not execute justice, then its execution of authority is really an illegitimate expression of power. If parents do not think of the welfare of their children when laying down certain rules, then they are undermining good family relations. If a school-board pursues a certain policy that may have negative effects on the educational quality of the school, then it abuses its proper authority. To sum up: the expression of 'power' in every social unit must be normed and directed in the light of the specific 'good' that we strive for in each of these units. In that way we can develop a fundamental critique of authoritarianism without abolishing the ultimate divine basis of authority.

(Continued on page 4)



A MODEL OF THE OFFSHORE PAVILION COMPLEX FOR THE CANADIAN NATIONAL EXHIBITION — The Ontario Government has announced plans of a project which will include a domed theatre, five buildings on stilts, two man-made islands, parkland and marina for the C.N.E. Construction began this month and is due for completion by May, 1971.

(Globe and Mail Photo)

Church Announcements

CHR. REF. CHURCH

Called

to Montreal, Que., Rev. L. J. Schalkwyk of Wellandport, Ont.

to Cobourg, Ont., Rev. W. De Jong.

to Strathroy East, Ont., Rev. A. Kuyvenhoven of Hamilton I. Ont.

to High River, Alta., and Port Arthur, Ont., Candidate G. Hogterp.

to Abbotsford II, B.C., Candidate M. W. Heyboer.

to Brooks, Alta., Candidate R. G. Fisher.
Accepted

to Welland Junction, Ont., Candidate J. Stadt.

to High River, Alta., Candidate G. Hogterp.

to Agassiz, B.C., Candidate J. H. Kits.

to Casticum (Holland), Rev. B. Boelens of Champaign, Ill. (Rev. Boelens immigrated to New Zealand in 1954, where he served the church of Christchurch. In 1960 he became the pastor of the Saskatoon Chr. Ref. Church and in 1964 he went to Hessel Park Chr. Ref. Church in Champaign, Ill.)

Declined

for Clinton, Ont., Rev. A. Kuyvenhoven of Hamilton I. Ont.

for Port Arthur, Ont., Candidate G. Hogterp.

for Port Alberni, B.C., Granum, Alta., Saskatoon, Sask., Kildonan, Winnipeg, Man., Renfrew, Ont., and Wallaceburg, Ont., Candidate J. H. Kits.

CAN. REF. CHURCH

Called

to Smithville, Ont. (second minister), Rev. P. Kingma of Smithers, B.C.

Declined

for Brampton, Ont., Rev. C. Van Spronsen of Carman, Man.

The church that is married to the spirit of the age will find itself a widow in the next generation.

Joseph Sizoo

Delicacies - for the Birds

by H. George Franks, M.B.E.

That Holland is now a predominantly industrial country rather than an agricultural one is by now well known, — although this is not, of course, suggesting that agricultural and horticultural produce is no longer a very important contribution to the national economy.

But I feel it is not so well known that Dutch factories are producing a wide variety of what might be called the unusual things of life. For example, it is an Amsterdam factory which now provides the bulk of the world's truffles, used to decorate and flavour certain types of hors d'oeuvres, thereby replacing the French pigs who seem to have become too lazy or too proud to continue digging these delicacies up from under the trees of Brittany or Haute Savoie.

Another strange factory activity

SALEM

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In Holland which has just come to my notice is the production of delicacies for animals and birds. It seems that pets of all kinds, horses, and even creatures such as mink which are bred for their fur, thrive much better when given special food instead of the monotonous diet which is the lot of so many creatures kept by us for our pleasure or profit.

In addition to one particular Dutch firm which has a delicatessen establishment solely for animals and birds, there is also a Dutch Foundation for Animal Foods which runs a miniature but very scientific laboratory carrying out all kinds of gastronomical experiments to find out the most tasty, nutritious and healthful foods for every type of animal, bird, or even reptile.

From the purely commercial point of view, these studies are very profitable. Let me give you two examples.

First, I would mention that (and here may be another surprise) Holland is one of the world's largest breeders and exporters of canaries. But the men who turn out this useful source of foreign currency insist on their birds being given a wide range of feeding stuffs which produce stamina, health, colour, and vocal ability which would never be achieved if they were given ordinary birdseed.

Secondly, there are the Dutch mink farms. Here the right type of food is all-important, and it is because this problem has been tackled scientifically and practically, that mink breeding has also become a valuable source of export, the annual income now being around 20 million guilders which is expected to rise to about 100 million in the next few years. These creatures appear to be real epicureans, so that the menus chosen for them are full of many kinds of specialties, including exotic titbits and strange delicacies.

Feeding-stuffs for cows, sheep, horses and poultry also come within the range of the production programme of these Dutch specialists in gastronomical offerings, because most careful study is given to the mixing of different ordinary essentials for the animals, while at the same time including just those little extra flavourings which any good cook will declare to be so essential to ensure a good dish. And believe me, animals nowadays seem to be even more fastidious than most human beings, once they know they can get something different from grass or bran mash.

Nor is that the end of the story. Most of the animals in zoos like those in Amsterdam and Rotterdam are specially catered for by these food factories. Lions and tigers, for instance, do not get just a hunk of raw meat thrown into their cages. Oh no, their menu is specially selected, so that they get a varied sequence of staple foods as well as delicacies. Some of the foods prepared for animals contain up to 50 different ingredients, and thus are even more selective than the famous Indonesian-Dutch rijsttafel!

These methods pay off well, too. The flamingoes in the Amsterdam Zoo now display an even lovelier red than they did in their native haunts; by changing their food, trout can be produced in salt water as well as fresh; and the addition of the new food essentials like the amino acids is increasing the size and healthiness of animals and even make them look as though they really enjoy life.

(Radio Nederland)

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August 21	August 15	August 13 noon
August 28	August 22	August 20 noon
September 4	August 29	August 27 noon
September 11	September 5	September 3 noon

We assume this schedule gives the Post Office sufficient time to deliver our paper to most of the subscribers before the Sunday following the date printed on the paper.



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Louis Nizer

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DATA CENTRE

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August 27 Dr. Joel H. Nederhood will speak on "Healing the Generation Gap", in Knox Presbyterian Church, Toronto.

August 29-Sep. 1 A.A.C.S. Study Conference, Cultus Lake. Lecturers: Drs. Olthuis and Runner. Same topics as Alberta Conference.

August 31 Dr. Joel H. Nederhood speaks on "Before we eat" (a Labour Day message) on the "Back to God" Radio Hour.

September 4-6 Study Conference Chr. Ref. Conf. Grounds, Holland, Mich. Lecturers: Drs. DeGraaff and Zylstra. Some topics as Bolton Conference.

October 4 All Ontario CLAC Study Conference 1969. Dr. John H. Redekop of Waterloo Lutheran University and Dr. Bernard Zylstra of the AACS Institute for the Advancement of Christian Scholarship will be the guest speakers.

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Het predicaat "Christelijk"

In de vakantie kom je op plaatsen, die je nog nooit eerder hebt gezien of waar je hoogstens zelden bent geweest. Het doet er niet toe of je in de bergen bent of aan het strand, of dat je de vakantie doorbrengt met het bezoeken van musea. De ervaring is dezelfde. Je wordt getroffen door het natuurschoon of door nieuwe of oudere kunst. Maar op die plaatsen tref je mensen aan, die hiervoor vrijwel of totaal geen oog hebben. Die mensen wonen daar of hebben daar hun werk. Die mensen worden niet meer getroffen door het schone, tenzij zij er nadrukkelijk op gewezen worden. Er zijn natuurlijk wel uitzonderingen, maar voor de meesten, die in een vakantieplaats wonen of werken, is het nieuwe er af. Zij worden niet meer getroffen door wat zij zien. In feite zien zij het niet meer. Zij zijn er aan gewend.

Nu is aan gewenning veel goeds verbonden. Iemand die gewend is aan goede manieren of aan goed taalgebruik, verrijkt zijn leven en dat van anderen. Maar er is aan gewenning ook een gevaar verbonden. Door gewenning zien wij het mooie niet meer in iets. Gewenning maakt ons minder actief. Zij verslapt onze attentie en brengt ons maar moeilijk in beweging.

Als iets aan dit gevaar bloot staat is het wel het predicaat: christelijk. Als wij een instelling stichten of een organisatie oprichten, moet het woord "christelijk" erbij. Wij doen dit niet omdat die instelling of die organisatie een naam moet hebben, maar wij bedoelen daarmee uiting te geven aan ons motief tot het oprichten van die instelling of organisatie. Door de jaren heen verslapt echter die intentie. Wij schenken er haast geen aandacht meer aan. Wij raken er aan gewend. Wij staan er niet bij stil, of die organisatie of die instelling echt christelijk is, of dat zij alleen bestaat omdat een aantal christenen die hebben opgericht.

In "Evangelie en Maatschappij" (een blad dat door het Christelijk Nationaal Vakverbond in Nederland wordt uitgegeven), heeft Drs. T. Brien een artikel geschreven onder de titel "Waar staan wij met ons christelijk maatschappelijk werk." In zekere zin komt hij daarin op hetzelfde punt. In zijn artikel bespreekt hij de "values en principes" van maatschappelijk werk en hij wijst er op, dat men deze values en principes niet maar van een humanist kan overnemen en die overgieten kan met een christelijk sausje. Hij meent, dat wij bij christelijk sociaal werk van een christelijk standpunt, van een bijbelse anthropologie moeten uitgaan. Anders moeten wij het niet "christelijk" noemen.

Daar hebt U zoiets. Wij spreken over christelijk sociaal werk, maar wij hebben eigenlijk een onvoldoende begrip van wat CHRISTELIJK maatschappelijk werk is. Het is meer, het is anders dan dat maatschappelijk werk door een christen wordt uitgevoerd. Om christelijk maatschappelijk werk te doen, moet men van een christelijk uitgangspunt uitgaan en een christelijke basis hebben.

Zo spreken wij van onze christelijke scholen en wij zijn er eigenlijk al tevreden mee, als het onderwijs op school door christelijke onderwijzers wordt gegeven. Maar laten wij ons niet vergissen. Omdat een christen voor de klas staat is nog geen zekerheid verkregen, dat het onderwijs christelijk is. Hetzelfde geldt voor vakverenigingswerk. Een union, die door christenen wordt geleid, is daarom nog geen christelijke union.

Misschien hebben wij wel eens te lichtvaardig met dat woord "christelijk" omgesprongen en misschien zijn wij er aan gewend geraakt. Zo spreekt men van een christelijk vakantieoord, van een christelijke hockey-club, van een christelijk koor, van een christelijke damvereniging. En gaat u maar door. In vele gevallen willen wij er niet meer mee zeggen, dan dat de leden christenen zijn, maar wij zeggen er nog niets mee omtrent de basis en werkwijze van die vereniging.

Hier en daar bemerken wij, dat er een bezinning komt op dat woord "christelijk", en dat is maar goed ook. Het zou veel meer moeten gebeuren. Want het woord "christelijk" komt van Christus. Misschien heeft deze en gene daar bezwaar tegen en meent, dat het woord "christelijk" van christen komt. Erg veel verschil maakt dit niet, want als wij onszelf afvragen waarom wij een christen worden genoemd, dan kan het antwoord moeilijk anders luiden, dan dat wij met die naam aangeven, dat wij aan de zalving van Christus deel hebben.

Dat is nogal wat! Als ik dus een christelijke vereniging sticht of van een christelijke vereniging lid ben, dan mag en moet ik verwachten, dat die vereniging iets zal hebben te maken met de zalving van Christus. We kunnen dit ook anders zeggen. Indien ik een christelijke vereniging opricht of daarvan lid ben, dan doe ik dat omdat ik op die wijze beter tot uiting zal brengen van wat ik in mijn christelijk geloof belijdt. Of nog anders gezegd: die christelijke vereniging moet dienen om het nieuwe leven in Jezus Christus (dat nu in beginsel reeds begonnen is) te doen blijken. Daar is die vereniging toch christelijk om? Waarom anders zouden wij het predicaat christelijk er aan verbinden?

Drs. Brien heeft in het bovengenoemd artikel een poging gedaan om onder woorden te brengen van wat christelijk maatschappelijk werk is. Hij schrijft onder meer:

"Ieder mens is schepsel van God, geschapen naar Zijn beeld en uitgenodigd om het volle leven met Hem en de medemens te ontplooiën. Dit werd en wordt bij herhaling verstoord en bedreigd door de machten der zonde. De Here God echter geeft door de verlossing en verzoening van Jezus Christus en door de kracht van de Heilige Geest nieuwe mogelijkheden in deze gebroken samenleving tot levensontplooiing voor de mensen."

Het zal wel goed bedoeld zijn, maar ons inziens is op deze wijze de basis voor christelijk maatschappelijk werk nog niet gegeven. Christus is opnieuw begonnen. Ons persoonlijk geloof en onze christelijke verenigingen zijn er niet voor om hier en daar wat te repareren of om "nieuwe mogelijkheden in deze gebroken samenleving" aan te grijpen. Christelijk leven (of dat nu persoonlijk gebeurt of in verenigingsverband) in ons inziens; opnieuw beginnen door het werk van Jezus Christus en door de Heilige Geest. "Vergetende hetgeen achter is," zegt Paulus, "en strekkende tot hetgeen voor ons ligt, jaag ik er naar . . ."

Wij beseffen heel goed, dat wij hiermede alleen maar het vraagstuk hebben genoemd, maar in de verste verte nog niet de oplossing aan de hand hebben gedaan. Want of ik het nu heb over maatschappelijk werk of enig ander werk, of ik het nu heb over verenigingsleven of over mijn eigen persoonlijk leven, de grote vraag is: hoe moet ik echt christelijk leven, alleen zowel als samen met anderen.

De preekstoel zal ons moeten helpen. De gemeente heeft er behoefte aan om geholpen te worden in het vinden van de juiste levenswijze (persoonlijk of gezamenlijk), waardoor echt het nieuwe van de opstanding van de Heiland in praktijk kan worden gebracht.

D.F.

Beelden van en uit

NEDERLAND

★ ★

Het lied der sterren

Het schrijven van mijn tweewekelijks artikel voor Calvinist-Contact is mij een steeds wederkerend genoegen. Dat komt vanwege het oude vak, de journalistiek, altijd interessant en een plezier; dat komt ook vanwege de "Seelenverwantschaft" met het blad, waarvan ik de eer heb facultatief medewerker te zijn.

Er is een derde motief.

De Synode van de Christian Reformed Church mag dan een commissie instellen met de opdracht, "to consider whether any changes have occurred in the Gereformeerde Kerken (in Nederland) which would warrant a change in our relationship to these churches", in Nederland zelf is het Calvinistische vaandel nog niet opgerold, al lopen sommige vaandeldragers weg en blijven wij hopen op een blijvende relatie met oud-Nederlanders en jonge Canadezen van Reformed faith.

Om die band te handhaven en zo mogelijk te versterken, kan en mag deze rubriek niet enkel zijn een potpourri van nieuwtjes, maar moet er iets in doorklinken van wat in het Nederlandse volksleven in 't algemeen en op christelijk terrein in 't bijzonder werkt en woelt.

Op die wijze te mogen schrijven voor C.C., biedt het voldoening en stelt het een opdracht.

Maar vandaag zie ik er tegenop.

Niet alsof er in deze vakantie-weeken geen stof zou zijn. Vroeger sprak je als journalist van een komkommertijd en was er aanleiding om enige in de la opgeborgen artikelen te lozen. De canards werden dan geboren, verhalen uit de duim gezogen, maar prettige leesstof.

Die tijd is voorbij.

Ondanks recreatie en vrije tijd, "rust" het leven niet. De veer blijft gespannen.

Mijn moeite ditmaal houdt verband met de maanvlucht. Op dit moment, terwijl wij schrijven, is de Apollo 11 op zijn terugreis, schiet met zo'n vaartje van 40.000 kilometer per uur van de "Zee der Stilte" naar de Stille Oceaan.

Wij verliezen ons niet in speculaties over de toekomst. Maar toen wij die twee moedige kerels de trap van de "Eagle" zagen afdalen — zagen op een afstand van 386.000 k.m. — en de maanbodem "opzweven", later rustig, eenvoudig en nuchter instappen en weer opstijgen, toen flitste door ons heen het Bijbelwoord: "Ziet, de mens is geworden als Onzer een, kennende het goed en het kwaad!"

Niet alsof mensen aan God gelijk zouden zijn, maar wel zo, dat de mogelijkheden de mens gelaten, ook na de zondeval, niet te voorstellen groot zijn.

De afdaling op een andere planeet in de kosmos, misschien technologisch nog niet eens zulk een overweldigende prestatie, maar menselijk gezien toch wel, heeft miljoenen kijkers gespannen gehouden.

Het "als" lag op menige tong.

Maar nee, het ging van een leien dakje en dat doodgewone deed ons even duizelen. Moeten we, na dit gezien te hebben, ons weer bezig houden met de kleine dinsigheden van het leven, een voetbaloorlog in Midden-Amerika, een dwaze volksspelling op West-Irian, een blijvende uithongering van Biafra of op kleinere en nationale schaal: de wijziging van de wet op de echtscheiding, de bestuursstructuren van de universiteiten, de problemen van overproductie en honger, de verkeerspuzzels, de woningnood en tal van andere "problemen".

Problemen die zo belachelijk klein schijnen in het licht van de maan. En de vraag rijst: Kan dat nu niet anders? Waarom wil de mens het kwade en niet het goede?



dener geworden en beseffen wij, dat wij met onze beste telescopen nog steeds slechts een deel der stoffelijke wereld overzien, zonder zelfs te kunnen bevroeden, wat er achter dit zichtbare deel verborgen kan liggen!

Dit geldt ook nu nog, na de maanvlucht.

De Britse bioloog Haldane heeft voor zijn dood gezegd: "Het heelal is niet alleen wonderbaarlijker dan wij ons voorstellen, het is ook wonderbaarlijker dan wij ons kunnen voorstellen."

Eén ding is zeker: De evolutietheorie is mede door deze vlucht in de branding geraakt.

Psalm acht krijgt een sterker accent.

Bij alle menselijk gekrakeel over soms weinig te betekenen zaken, klonk van de maanbodem, toen de eerste mens die daar vertoefde, de aarde zag: "Wat is zij prachtig." Het lied van de schepping klinkt te heerlijker op, naarmate de mens nieuwe horizonten ontdekt en doorbreekt. Is het te lichtzinnig te geloven, dat deze aarde en haar bewoners in Gods schepping toch het "middelpunt" vormen? En zon en maan instrumenten in Gods hand om het leven tot Zijn eer mogelijk te maken?

Ik vraag slechts. Niemand behoeft mij in te delen bij de nieuwlichters.

Met de hoofdredacteur van de Leeuwarder Courant, het oudste dagblad van Nederland (218e jaargang) onderschrijf ik: "De mens zwijgt bij deze landing in de "Zee der Stilte" vol ontzag en eerbied stil. Wie weet zal hij ondanks de valse tonen van de aarde in de kosmos het lied der sterren leren horen, dat is aangevangen toen

"in den beginne" het "Daar zij licht" weerklonk."

En met Johannes belijd ik:

"Alle dingen zijn door Hetzelfde (het Woord!) gemaakt, en zonder Hetzelfde is geen ding gemaakt, dat gemaakt is." De maan niet, ook de aarde niet!

Cn.

N.B.: Het proefschrift van Dr. Fuchinger heet niet Calvin en —" maar Colijn en het einde der coalitie". En nog een keer terug: Wij schreven civiel- en niet cirkelbestuur. Ik ga schrijfles nemen.

Cn.

PRINTERS ERRORS IN THE "KING JAMES VERSION"

In the early printings of the English Bible there were a few printers errors, corrected in later editions, of course. Here are some smile-producing samples, quoted from an article in "Signs of the Times":

"Not" was left out of the 1631 edition of the seventh commandment! (N.B. — The printers were fined £300 by Archbishop Laud). This edition became known as the "Wicked Bible".

The "Murderers Bible" was printed in 1795. It had a printer's error which produced: "Let the children first be killed" (Mark 7:27) instead of "filled".

Another amusing misprint was "the dogs liked his blood" (I Kings 22:38), which reads in our Bible "licked".

A typesetter made this mistake in Psalm 119:161: "Printers have persecuted me without cause". "Princes" was the correct word!

"Trowel and Sword".

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Continuity an Change

(Continued from page 1)

FUNCTIONAL AUTHORITY

But how does Van Zuthem handle this delicate question? Over against the conception of Lord's Day 39 he suggests a so-called 'functional' view of authority. By this he means "authority about which the person subjected to human power says: I accept this exercise of power over myself because I agree with and consent to the purposes for which this power is used." (51) In other words, for Van Zuthem the use of power by man becomes authority when the person over whom power is exercised does not mind this because he thinks he is benefited. The sanction of authority lies in man himself. This, I submit, approaches a popular humanist conception of authority that can be found also in the old slogan 'government by the consent of the governed' and in Abraham Lincoln's ideal of 'government of all, by all, and for all.' It is also involved in that view of life which fosters the 'permissive society' — the opposite of the authoritarian society but just as destructive as we are beginning to discover in the United States and Canada. The idea that the individual person (a citizen in the state, a student in the school, a child in the home, a soldier in the army, an employee in his place of work, etc.) is permitted to do whatever he desires and that he has to subject himself to authority

only when he as an individual happens to agree with the ends of authority — this idea, I think, if realized, will ruin the foundations of human society and eliminate the conditions for cultural advance.

Of course, Van Zuthem and other Christian social thinkers who defend this idea of 'functional authority' do not draw these disastrous consequences. The point must nevertheless be made, however, that in our rejection of an older humanist or Christian error — in this case authoritarianism — we must not fall into a new error. This type of reaction can be found in a good deal of the proposals made by today's 'revolutionaries,' whether they be Christian or humanist. But a Christian who accepts the light which the Bible gives for an understanding of creation, history and society, should not be so readily fooled by the winds of new doctrines which supposedly get us out of the old mistakes.

QUO VADIS?

I have not done justice to Roel Teunis' book in this article. It was my intention mainly to point to some highlights in the development in Holland as examples of the debate concerning the foundation and content of the 'Christian presence' in the world — a debate which today is as wide as the entire Christian church and one which we cannot and should not neglect.

Quo vadis? Where do you go from here? The reformed christian community in Canada is not large. It has hardly established roots in the new world. That should destroy all illusions about us changing the social and political climate of this land. Nevertheless, this reformed community can shed new light on the spiritual foundation of this climate so that in concert with others new avenues of social and political action can be discovered and — hopefully —

followed. Here I am thinking of the largely capitalist structure of the big industries; of the often superficial welfare programs of the local and national governments; of crime; of public morality (cf. Trudeau's Omnibus Bill with its new approach to homosexuality and abortion); of the relation between the school and the state (cf. The Mackay Report on the place of religion in the public schools of Ontario), etc.

Somehow the evangelicals in the United States and Canada are at a loss when these problems have to be placed in a Christian frame of reference. This was evident again this week when we listened to the lectures of Dr. Carl F. H. Henry at Toronto's Knox Presbyterian Church and as we talked with him at the Institute for Christian Studies. Dr. Henry, as Editor-at-large of the influential periodical *Christianity Today*, is fully aware of the problems just mentioned. If evangelicals do not make an impact upon society before 1975, he said, they will probably be eliminated as a cultural force of any significance. But when asked about the details of a social and cultural program for evangelicals in North America he was hesitant.

This hesitation, I believe, is a result of the fact that evangelicals in general and Dr. Henry in particular have not sufficiently seen the integral connection between the redemption in Jesus Christ and the 'affairs of this world' (Cf. Henry's *Aspects of Christian Social Ethics*, 1964). Since the time of the Reformation the followers of John Calvin have been clearer on that score. And it is our responsibility to express something of that clarity in a North American context.

1) Roel Teunis, *Niet by brood alleen: De christelijk-sociale beweging vandaag en morgen*. Franeker: T. Wever, 1968, 152 pp., fl. 9.25.

First Christian Social Action Congress

The Christian Action Foundation (CAF) has been in existence for about five years. Just recently an attempt was made to make it a national and international force in the lives of believers. This attempt took the form of the First Christian Social Action Congress. The Congress was held in Sioux Center, Iowa at the campus of Dort College on July 8-10. The main purpose of the congress was to present position papers on the need for Christian Social Action, and to inspire Christians to see the great emphasis that Scripture places upon this important principle.

"LET MY PEOPLE GO"

On Tuesday evening, July 8, Professor E. L. Hebden Taylor presented an address entitled "Let My People Go" in which he set forth the basic need for Christian Action. He pointed out that America is filled with the "Pharaoh's" of big business, labor, big government, and education. The Christian is called upon by God in His Word to say to these "Pharaoh's", "Let my people go that they may serve the Lord." Taylor pointed out how each of these "Pharaoh's" has indeed enslaved us. Education has not brought the utopia that it has promised; television has enslaved mankind into the materialism that was fostered by a false ideal of capitalism; and labor only thinks of man as a functional being devoid of a heart and soul that must seek after God. Thus the Christian must return to the Word of God with its emphasis upon the love of God, and its call to man to be a peculiar people, obedient to God's commands. This can be done only by Christian Social Action.

"PRO REGE"

The Wednesday meetings were devoted to a presentation of the various relationships that Christian Action must take toward the spheres of life. Rev. John Hulst, college chaplain and Professor of Bible at Dort College, began the series of lectures with a paper entitled, "Christian Action — Pro Rege" in which he answered three basic questions: What is Christian Action? Why Christian Action? and How Christian Action? The emphasis was upon the Lordship of Jesus Christ, and His absolute authority in all of life.

"THE CHURCH"

Following the paper by Rev. Hulst, a lecture was presented by Rev. B. J. Haan, president of Dort College, entitled, "Christian Action and the Church" in which he pointed out that the Belgic Confession presents as most beautiful and clear description of the church as the body of believers and the church as an institute. Christian Action, said Haan, must be the task of the church as a body of believers. Thus the institutional church must not usurp the task of the church as organism, in the sense that the institutional church no longer remains true to its God-appointed task of preaching the Word. This becomes the case when the institutional church becomes involved with social problems and programs, goals to which the church as organism is called by God. Thus following the Belgic Confession, Rev. Haan pointed out that we must retain the Bible distinction that is so beautifully laid out in this Confession between the Church as organism and the church as institute; and that each of these must carry out its task to the glory of God.

"SPHERE SOVEREIGNTY"

The afternoon session on Wednesday was taken up first of all by a paper read by Rev. John C. Vander Stelt, Instructor of Bible and Philosophy at Dort College, in which he defined the relationship between "Christian Action and Sphere Sovereignty." In many ways, this paper was the heart of the Congress, for it states in concise terms the Biblical basis for Christian Social Action. The principle of sphere sovereignty is that each societal sphere, e.g. the home, the church, the state, entertainment, the school, etc., is sovereign in the sense that its authority is not derived from any other sphere, nor from itself. It has been divinely delegated to it by God so that, when man lives in obedience to it, this sphere will come to its own more and more and the free development of the other zones of life will not be thwarted. The law of God is cen-

to conduct a national drive for members so that all Evangelical Christians can catch the vision of Biblical Christian Action in all of life. The third recommendation concerned itself with communication, calling for a monthly paper to disseminate the ideals and progress of CAF. And the fourth pleaded for the immediate appointment of a full-time qualified director to organize and be in charge of the growing program of CAF.

INSPIRATIONAL MEETINGS

The evening meetings were inspirational in nature. At the banquet attended by nearly 400 enthusiastic supporters of CAF, Rev. Henry Vanden Heuvel, pastor of the Princeton Christian Reformed Church of Grand Rapids, Mich., pointed out on the basis of Mark 13:34 the command to Christian Action in the interim between the first and second coming of Christ. Following the banquet, Dr. Joel Nederhood, radio minister of the Christian Reformed Church, presented a stirring appeal to back the program of CAF in a speech "Christian Action — Is it Practical?" Thus ended the first Christian Social Action Congress. It was a small beginning, but it was a bold beginning just the same. Hopefully this first Christian Action Congress will be followed by one next year in the Chicago area. God has blessed the efforts of CAF abundantly, and we appeal to all Evangelical Christians to join forces with us in carrying out the commands of God's Word.

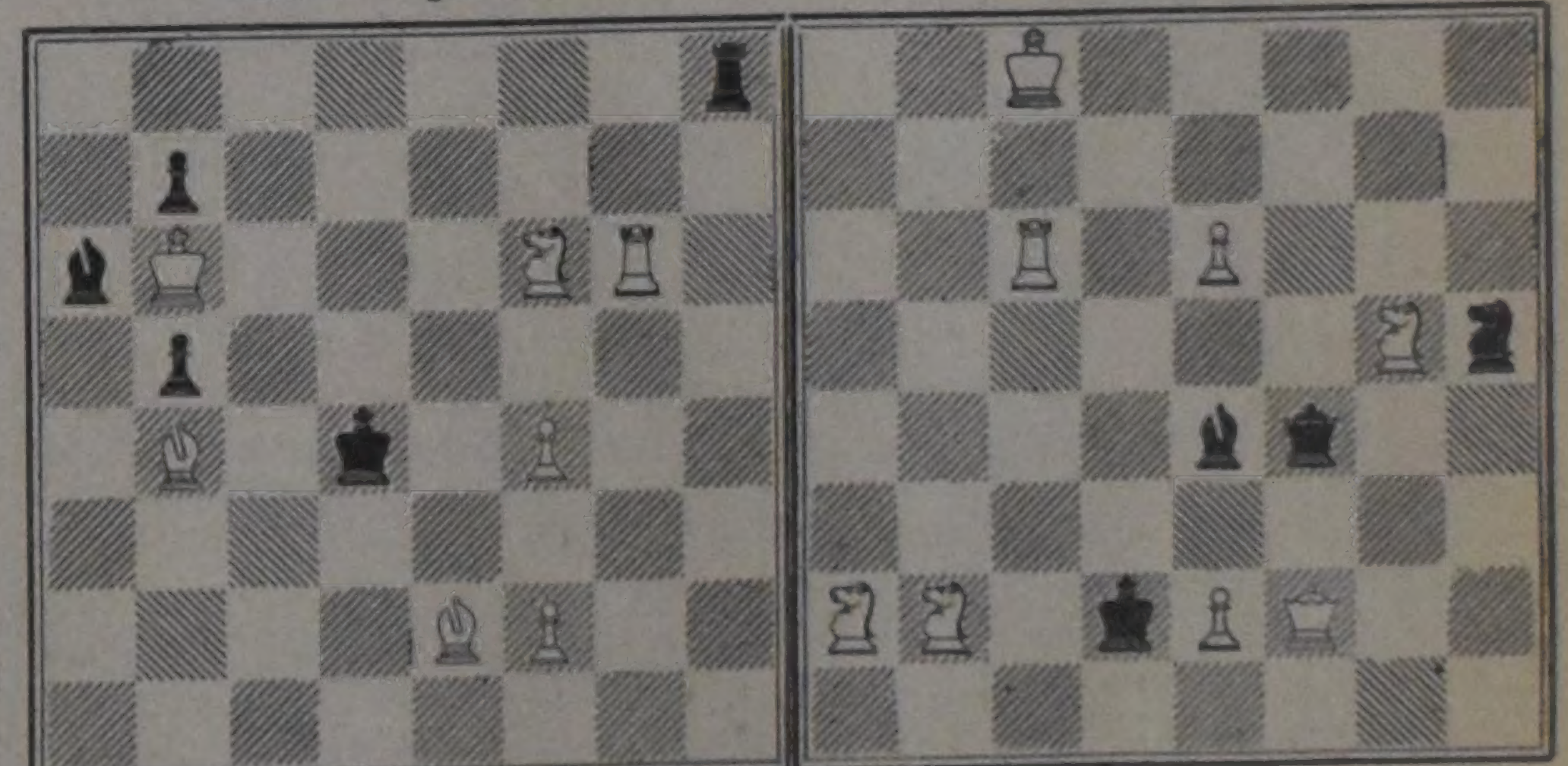


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NOTES

1. Why not a four-mover once in a while and especially in mid-summer? Let us try this one and find out the hidden strength of the black Rook, the only black piece which is able to move. Or should we let the black King walk around for a while? The full solution of Nr. 360, filled with German force, is asked for.
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IETS OVER VERGADEREN

Overall waar mensen wonen, vinden we clubs of verenigingen, en om deze in stand te houden of tot grotere bloei te brengen worden vergaderingen of meetings georganiseerd. Een bloeiend kerkelijk leven is ondenkbaar als er geen vrouwen- of mannenverenigingen en jeugdclubs te vinden zijn.

Ook in de "community", vinden we de serviceclubs, in de politiek worden vergaderingen belegd door de diverse partijen, kortom, onze samenleving heeft vergaderingen of meetings nodig. In onze prille jeugd werden we dat al gewaar; onze ouders waren geen "uitgaansmensen", maar wel vonden we het vanzelfsprekend dat op bepaalde avonden het hoofd van het gezin zo tegen acht uur 's avonds, keurig opgeknappt, en een ritmeester rokend, vertrok in de richting van de kerk, en wij combineerden de min of meer indrukwekkende zin: "Vader moet naar een vergadering", altijd met geurige sigarenrook en Zondagse kleren.

Overigens is het interessant om er eens even bij stil te staan hoe verschillend sommige vergaderingen verlopen. Er kan enorm veel werk gaan zitten in het voorbereiden van een bijzondere vergadering, maar het is ook heel goed mogelijk, dat een meeting vlot en plezierig verloopt, ook al werd het voorbereidend werk min of meer nonchalant aangepakt. Op sommige meetings is het leerzaam en gezellig, maar soms kan er ook een saaie avond tussendoor gehouden worden, en waarschijnlijk gaat het er zakelijker toe op een politieke vergadering dan bijvoorbeeld op een meeting van de "Golden

age" club. Maar we zouden als mensen wel wat eenzijdig worden als we nooit eens naar een vergadering gingen.

Toen we opgroeiden en onszelf teenagers konden gaan noemen, gingen we zo geleidelijk aan in de voetstappen der ouderen lopen. Dat begon meestal met Zondagschool of meisjes- of jongensclub, maar als we zo'n jaar of zestien werden begonnen we dat te kinderachtig te vinden en werden de meisjes bevorderd tot lid der meisjesvereniging, en de jongens die uit kerkelijk meelevende gezinnen kwamen werden lid van de club die zich met een enigszins plechtige naam "Jongelingsvereniging" noemde.

De beide clubs vergaderden elke woensdagavond, in hetzelfde gebouw, doch streng gescheiden, maar dat hinderde niet, dat kwam na tien uur wel weer goed. Veel gelukkige gezinnen van nu legden hun eerste prille contacten jaren geleden, toen ze lid waren van M.V. of J.V.

Een groot gedeelte van deze vergaderingsavonden werd gewijd aan inleiding en bijbelbespreking, en overall hingen getekende of geschilderde leuzen aan de wand die de leden aanmaanden dat "Voorstudie, de kracht onzer vereniging" is. Misschien waren sommige onderwerpen die behandeld werden wel eens wat te hoog gegrepen. Zo behandelde een stoere Calvinist van zeventien op een gecombineerde vergadering eens het onderwerp: "Het raadsel van ons leven", en raakte zo in vuur dat hij de aanwezige teenagers toeriep: "Wij, en onze kinderen moeten stand-

vastig blijven strijden!"; maar een feit is dat we een grondige kennis van de bijbel meenamen en dat er veel werk ging zitten in het maken van een inleiding. Er waren natuurlijk uitzonderingen, zoals de jongeman, die als het zijn beurt was een onderwerp te behandelen, alles woordelijk overschreef uit zijn "bron", omdat hij gemakkelijk volhield dat hij het nooit moeilijker kon maken dan de "leidraad" het zei.

Onderwerpen zoals: "Dating", en "Birth control" die nu vrijmoedig op de Young People besproken worden, zouden toen taboe zijn geweest.

Toen we in Canada arriveerden merkten we al spoedig dat in dit land net zoveel vergaderd wordt als in Holland. Zo waren we eens op een meeting waar de plaatselijke Vrouwen Wereldgebedsdag werd georganiseerd. Hier was het erg gezellig, twee vertegenwoordigers van elke Protestantse kerk waren aanwezig, maar op een gegeven ogenblik betraptten we onszelf erop dat we als vrouwen onder elkaar druk bezig waren recepten uit te wisselen, terwijl we ook de opbrengst van de verschillende potluck suppers en strawberry teas aan het vergelijken waren. Maar het programma kwam klaar, daar zorgden we wel voor.

Ook mannen vergaderen graag. Bijna elke Christian Reformed Church in Canada heeft nog wel een, zij het soms wat kwijnende, Hollandse mannenvereniging. Hier worden gedegen referaten gehouden door de leden, maar af en toe stappen ze ook wel eens over op een ander onderwerp. Zo vernamen we uit betrouwbare bron dat op een meeting eens besproken werd een varken te kopen, vet te mesten en te verdelen, maar dat twee al wat bejaarde broeders het er niet

ove eens konden worden wie het varken moest kelen.

De jaarvergaderingen van de mannenvereniging zijn ook altijd keurig verzorgd, want, zoals een lid het eens treffend uitdrukte: "Wij zorgen dat ernst en luim elkaar op gepaste wijze afwisselen, terwijl ook aan versnaperingen gedacht wordt".

Een andere vergadering die we bezochten werd nog al zakelijk gehouden. Dit was een meeting van de St. John's Ambulance Association, en in vliegende vaart werden de binnegekomen stukken voorgelezen door de waarnemende voorzitter. De penningmeester raltelde het financiële verslag af, maar de oudere dame die secretaresse bleek te zijn was het meest op speed gesteld. "Let's skip the minutes," stelde ze vol zelfvertrouwen voor, "they're alright anyway."

Om een vergadering op touw te zetten is niet altijd eenvoudig, want verschillende voorzitters of bestuursleden houden van originele ideeën. Nog niet zo lang geleden was in de "Oshawa Times", onder het "local news", te lezen dat het bestuur van de "Women's Institute", blijk gaf van een frisse kijk op het leven. Het motto van de avond luidde: "It is better to be seventy and young and happy, than to be forty years old and pessimistic". Vervolgens werden de leden verzocht de rolcall te beantwoorden met het laten zien van een foto van hun grootmoeder en het vertellen van haar geboortedatum. Dit was eens weer een keertje heel iets anders.

Overigens leren we het onze kinderen al vroeg dat ze niet altijd bij moeder thuis kunnen zijn, en dat ze ook met kinderen van hun leeftijd moeten vergaderen, en dus sturen we ze naar nursery-

school of kindergarten en ook naar de zondagschool. We doen dit met een gerust hart omdat we weten dat getrainde leiders hen daar opvangen en proberen hun iets te leren. Helaas liet dat getrainde leiderschap der zondagschool in het prille begin van onze Christian Reformed Churches in Canada wel eens wat tet wensen over. Toen onze kerkdiensten nog gehouden werden in een boerenschuur of basement, of in een gehuurd vergaderzaaltje, werd direct de behoefte gevoeld een zondagschool te stichten. Maar hoe kwam men aan leiders die zo'n dertig kinderen van alle leeftijden in een lokaaltje samengepropt, iets konden bijbrengen? Zo was de toestand die wij in 1953 aantreffen in onze "country-church", gehouden in een bouwvallig zaaltje. Er waren vrijwilligers genoeg die dapper begonnen maar meestal met twee weken het bijltje er bij neerlegden, omdat het eenvoudig te rumoerig was: teveel kinderen in een te kleine ruimte.

Een familielid zou het dan ook eens gaan proberen, en keek de eerste minuut min of meer verwilderd naar de lawaaierende horde. Maar toen kreeg hij in de gaten dat er leiderschap van hem verwacht werd, en met de moed der wanhoop: commandeerde hij met gezag: "Een, twee, drie, stil!!!", waarna hij zonder adempauze met stemverheffing aan het gebed begon. Later vertelden de kinderen: "This teacher is the best, boy do we have fun, and when we get too noisy he lets us do exercises."

Overigens is het soms wonderbaarlijk om te zien hoe vlug een jaarfeest in elkaar te draaien is, als dat moet. De Young People gaf daar niet zo lang geleden nog een staaltje van te zien. Ze kwamen met een jaarfeestprogramma voor de dag dat er wezen mocht, en er werd verteld dat dat allemaal in drie weken tijds was georganiseerd. Fleurige meisjes in miniskirts en behulpzame jongens wazen de gasten hun plaats. Een ouderling behandelde het onderwerp voor de avond; jaarverslag, welkomstwoord, niets was vergeten, ook de "skits" niet. Mocht het dan misschien zijn dat een enkele wat zwaar op de hand zijnde aanwezige eventjes ietwat scheef keek bij een bepaald toneelstukje, en waarschijnlijk bedacht dat vroeger zo iets misschien niet op het toneel ener jeugdvergadering vertoond werd, de groep hymnzingende jongelui, begeleid door gitaarmuziek aan het eind van de avond maakte zelfs het meest kritische hart week, of zoals iemand ietwat ontaktisch en ook onjuist opmerkte: "That singing covered a multitude of transgressions."

Niet altijd is het waar dat veel voorbereidend werk vruchten afwerpt. Dit merkten we eens als councillors van onze Calvinette clubs. We hadden alles tot in de puntjes geregeld, programma's gestencild en uitnodigingen rondgestuurd aan de moeders om onze eerste "Mother and Daughter Tea" bij te wonen.

Wie beschrijft onze schrik toen we op de feestelijke avond merkten dat de Calvinettes met rasse spoed zich in dertig minuten door hun hele programma heenwerkten. In zo'n geval is het maar beter de aanwezigen aan het eind der vergadering veel te laten zingen.

Zo heeft elke vergadering zijn eigen sfeer. Maar zeker is wel dat we als mensen onze natuur niet gemakkelijk verloochenen en dat er weinig mensen zijn die nooit of te nimmer behoefte hebben om eens een keertje, misschien maar een enkel keertje, naar een vergadering te gaan.

(Mrs.) B. Hosmar.

Spontane Meldingen:

Het is inderdaad verbluffend — nog nooit zo'n goede winter gehad — Werking is werkelijk perfect — Resultaten geweldig — De knieën weer dun, de pijn is over — Sukervrij, prachtig resultaat — Het ongelooflijke is gebeurd — De maagzweer is weg — Dokter vond het een wonder enz. enz. Flora-kruident tegen alle slepende ziekten. Meldt Uw ziekte aan ons.

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THE WORLD AROUND US

Will there be a Sino-Soviet War?

The split between China and Russia has been in existence for more than ten years now, but it is only recently that experts in the West have taken it seriously. At first it was believed that the squabble was minor and would soon blow over; then the theory was proposed that the propaganda about the differences was blown up in order to make communism seem weaker than it was. To the people in the West, who have always viewed communism as one doctrine, one homogeneous unit, it seemed inconceivable that two communist countries could have a serious quarrel.

The point is, however, that China does not regard the Soviet Union as a communistic country anymore. China insists that she, and she alone, is the bearer of Lenin's mantle and that Russia's leaders have sold out to the West. It took a long time for military experts in Washington and other cities in the West to accept this view. At present, most of them have accepted it and have revised their previous opinions on the likelihood of a war between China and Russia. Most of them now agree that a war is possible in the near future, and that, when it occurs, nuclear weapons will probably be used.

The best military estimates, based in part on data compiled from satellite observations, close study of Chinese and Russian newspaper and radio reports and clandestine sources, suggest that a minimum of 1,500,000 troops are now deployed on both sides. Since both sides possess nuclear weapons in addition to missiles, tremendous preparations have been in progress in order to make the armies combat-ready. Underground command posts, jet airports, missile bases and tank-repair facilities are apparently being built at a rapid rate. From a strictly military point of view, everything possible is being done to be ready for war.

Both sides are also preparing their respective population for a war. Both sides preach to their people that a war is much more preferable than the present circumstances; hostilities are inevitable and preparation for a conflict is therefore a necessity. The same kind of propaganda that Hitler used is also employed in China and Russia. All actions by the other side are interpreted as being hostile to their side; every move is said to be another act of aggression, and it is better to start a war now, while the situation is favourable, than to wait until the advantage has passed to the other side. With both sides using these arguments, the possibility of a war is very great indeed.

We, in the West, may ask, "What is the rationale behind a war, why fight, what are the issues?" For us it seems totally illogical that the two communist giants should have a war with one another. But war is not logical or reasonable to those involved in it. The Chinese leaders have stopped regarding Russia as a communist country long ago. Peking feels that Moscow has gone capitalist. They have entered into a conspiracy with Wall Street, directed at the overthrow of the true communism which is found only in China. The Peking's Review, The People's Daily, Red Flag, and other, less important newspapers rehash this theme again and again. The government propaganda film, "The Anti-Chinese Crimes of the New Czars", shown throughout the country tells the story in such simple language that no peasant can miss the message. Nikita Khrushchev first with President Eisenhower, then with President Kennedy, and later with Nixon who is now the President — here are the "new Czars" plotting to bring capitalism back to Russia. The "new Cosacks" (Russian mounted police) are seen beating Chinese demonstrators in Moscow. Russian helicopters fly over "Chinese" territory. And brave Chinese fishermen are standing up in their boats fending off the gunboats and destroyers of the new Czars in the Amur and Ussuri Rivers.

The film tells the story of how vast areas, which are now held by Russia, were once Chinese territory. The Chinese soil was stolen by the Romanovs and even Karl Marx (in the New York Tribune in 1858) denounced it as theft of valuable Chinese territory east of Lake Baikal. Now the Russian leaders are teaming up with the capitalists in order to steal some more territory and to overthrow the true communism of Mao Tse-tung. The millions of Chinese peasants, who have no other sources of information than that provided by the government, believe the propaganda wholeheartedly. After all, they see it happening right before their eyes on the screen, who can doubt such evidence? Consequently, the great majority of the Chinese are now convinced that Russia is a traitor to true communism and is the deadly enemy of China. It is therefore necessary to fight this evil on their border before it gets a stranglehold on China.

The Russian propaganda may not be as blatant as that produced by the Chinese, but it seems equally effective. Films are made to carry the story; war correspondents are sent to Siberia to write patriotic versions of traitorous Chinese attacks; poets write verses of the danger that is at hand and of the need to remain vigilant and strong.

The attacks, by both sides, are centered primarily on the leaders. The Russians claim that the Chinese peasants are exploited by the men in Peking and cite as proof such episodes as the massive immigration in certain districts in the early sixties. The Chinese claim that Russian leaders, because they have adopted the capitalist point of view toward the working man, now work their people longer, and fire them on massive scale. The result is that there is large-scale unemployment in Russia, there are wage cuts and other "capitalistic practices". The Soviet Union is described as a land of terror with special police and agents carrying out arrests across the country. "Everywhere there are concentration camps, jails and 'lunatic asylums' for detaining and suppressing the Soviet revolutionary people".

Side by side with these stories are other ones which depict the love the common Russian has for the Chinese and for the true communism as taught by Mao. Stories are printed of how Russian soldiers cheered pictures of Mao and were then kicked by their officers. A Russian worker is reported as having said: "I will follow Comrade Mao forever." Peking continues to emphasize that the Soviet people are determined to overthrow their revisionist leaders, and that their inspiration will be Mao Tse-tung and China's Great Proletarian Cultural Revolution.

The Chinese leaders have set themselves a difficult task. To create hatred against another country is not difficult since the Chinese are completely isolated as far as other sources of news are concerned. But to create hatred against the leaders of another country but not against the people of that nation is a delicate task. After all, who is a leader and who is not? There is a great danger that the current propaganda effort will eventually see the Chinese hate all Russians somewhat on the same lines as the majority of Germans treated the Jews. Furthermore, the propaganda effort is directed, at least in its primary aim, to regain the "lost territories". Although China has the manpower, a few missiles and the nuclear bomb, it is a long way from being as strong as Russia, both in nuclear armament or in modern weapons for the armies.

If the Chinese leaders would reluctantly come to the conclusion that an attack on Russia would be suicidal, how is the propaganda machine turned off without losing face? Will the millions of Chinese then turn on them? For the present, however, a war with the Soviet Union is still very much a possibility. And if such a war comes about, almost anything could result from it.

J. J. Bout.

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DE BREUK IN DE CHRISTELIJKE RADIO IN NEDERLAND

Geen noodzakelijke breuk?

In antwoord op het ingezonden stuk van dr. Ozinga zou ik graag het volgende willen opmerken:

1. Dr. Ozinga werkt volgens een methode, die, dacht ik, verouderd is, nl. een tegenstander aan te vallen door hem eerst in zijn karakter aan te tasten. Hij schrijft mij nl. onwaarschijnlijkheid toe. Zo zegt hij: "De Hegger zou een dergelijk stuk in Nederland nooit in een krant zetten, vermoed ik". Dat wil dus zeggen, dat ik

het verre Canada zou gebruikt hebben om de N.C.R.V. met onwaarheden te bestrijden. Verder schrijft hij: "Het was de mensen van de Evangelische omroep, tot welke ds. Hegger behoort, van het begin af aan er om te doen om zelf de zaak in handen te krijgen". Dat is opnieuw een beschuldiging van onwaarschijnlijkheid, nl. dat wij onze pogingen om tot een samenwerking met de N.C.R.V. te komen, niet oprecht gemeend zouden hebben.

Eigenlijk zou dit al voldoende reden zijn om de discussie met dr. Ozinga niet voort te zetten, maar

om wille van het belang van de zaak wil ik toch op enkele van zijn opmerkingen zo kort mogelijk ingaan.

2. Mijn eerste ingezonden stuk als reactie op een redactioneel stukje van C.C. schreef ik tijdens mijn verblijf in Canada en merkte daarbij op, dat ik vanzelfsprekend de nodige dokumentatie niet bij mij had. Gaarne wil ik dus mijn beweringen hiermee staven met argumenten.

Dat de NCRV in "linkse" richting gaat, blijkt onder andere uit: het feit dat de links gerichte theologen daar telkens weer hun kansen krijgen. Zo heeft prof. Levar in november en december van 1968 op negen zondagavonden na de NCRV zijn evolutietheorie uiteen gezet, later gepubliceerd in zijn boekje: "Waar blijven we?". Daarin ontken hij het historisch bestaan van de Bijbelse Adam en

Eva en het direkte scheppende ingrijpen van God bij de totstandkoming van planten en dieren en van de mens.

Een voorbeeld van linkse voorlichting omtrent het vraagstuk Reformatie-Rome is het volgende: In een uitzending ter herdenking van het 450-jarig bestaan van de reformatie, die de NCRV hield samen met de KRO, VPRO, OKOR en CVK heeft prof. Kuitert gezegd: "De r.k. kerk heeft de oudste rechten", an: "Ieder kan zich voorstellen dat, als alle pausen Joannes XXIII waren, niemand in heel het protestantse kamp een kik zou geven om onder deze paus als ambtsdrager van ons aller Heer, zelfs als plaatsvervanger van onze Heer, te staan". Aan geen enkele protestant werd de gelegenheid gegeven om via de NCRV (ook niet via IKOR en CVK, maar dat is een zaak van de kerken) daartegen te protesteren en te zeggen,

dat wij onder geen enkele paus willen staan, zeker niet als plaatsvervanger van onze Here Jezus Christus.

De NCRV heeft wel nauwe samenwerking met de KRO en laat ook priesters optreden in hun programma's. Sinds de oprichting van de Wartburg in 1962 heeft echter nooit iemand van de Stichting In De Rechte Straat de kans gekregen om zijn visie op de verhouding Reformatie-Rome te geven. Zelfs weigerde de NCRV om aandacht te besteden aan ons charitatieve ex-priesterwerk. Wij hadden wel een verzoek gekregen van de VARA- en VPRO-televisie om een uitzending te besteden aan onze ex-priesterarbeid. Wij hebben echter gemeend dat verzoek niet te moeten inwilligen en hebben ons gewend tot de NCRV en gezegd: Zulk een uitzending behoort eigenlijk bij u thuis. We hebben er ook besprekingen over gehad, maar

de NCRV heft het toch geweigerd. En dat terwijl ons blad "In De Rechte Straat" ongeveer 20.000 abonnees heeft, waarvan verreweg het grootste gedeelte vermoedelijk lid was van de NCRV.

Dat wij niet bereid zouden zijn geweest om met de NCRV samen te werken en vanaf het begin op een breuk hebben aangestuurd, is een pertinente leugen. We kunnen dat met de stukken aantonen. Zo hebben ds. Glashouwer en ik een gesprek gehad met dr. Ozinga in Baarn op 30 dec. 1966, waarin wij een enigszins gedetailleerd voorstel voor samenwerking met de NCRV hebben gedaan, zonder dat het tot een breuk zou komen. De resultaten van die bespreking hebben we vastgelegd in een brief van 4 jan. 1967 en in een brief van 9 jan. schreef dr. Ozinga, dat onze schriftelijke weergave overeenkwam met zijn aantekeningen. Desondanks is die vorm van samenwerking (zonder breuk), die wij aan onze wederzijdse besturen zouden voorleggen, niet doorgegaan, ofwel omdat dr. Ozinga zelf van gedachte is veranderd, ofwel omdat het bestuur van de NCRV het niet met hem eens was.

Maar hoe het ook zij, het is zeer bedroevend, dat dr. Ozinga ons er toch van beschuldigt, dat wij vanaf het begin op een breuk met de NCRV zouden hebben aangestuurd, terwijl wij een mede door hem schriftelijk bevestigd concreet plan van samenwerking aan onze besturen zouden voorstellen.

Mag ik het voorlopig hierbij laten? Anders zou mijn ingezonden stuk te veel plaatsruimte innemen.

H. J. Hegger.

Wie u ook bent . . .

Frances

houdt van reizen. OHSIP beschermt haar tegen de kosten van geneeskundige hulp, ook als zij deze buiten Ontario nodig mocht hebben. Als zij besluit zich in een andere provincie te vestigen, blijft de "portable" OHSIP verzekering 4 maanden geldig.



Bill

is werkzaam voor een grote firma. Na 1 oktober moet zijn werkgever — en elke werkgever met meer dan 15 werknemers — deelnemen aan OHSIP, evenals elke werknemer. Bill's patroon int de premies en stuurt deze op. Behalve deze verplichte groepsdeelname is OHSIP vrijwillig.

Sally en John

verwachten een nieuwe baby in februari. Sally mag haar eigen dokter kiezen en deze is vrij haar al dan niet te accepteren. Hij zal John vooraf meedelen of hij voornemens is een hogere rekening in te dienen dan de OHSIP uitkering. OHSIP betaalt 90% uit van de Ontario Medical Association Schedule of Fees (1969) — de meeste dokters accepteren dit als volledige betaling. De kosten van Sally's ziekenhuiskamer worden betaald door hun Ontario Hospital Insurance.

Albert

is nog werkende, maar niet zeker hoe lang nog. Werkloosheid, ziekte of geldelijke problemen verhinderen zijn deelname aan OHSIP niet — hij kan tijdelijke premie ontheffing aanvragen. Volledige of gedeeltelijke premie ontheffing kan hem verleend worden op grond van zijn jaarlijkse belasting aangifte.

Pete

ontvangt Old Age Assistance van de Provincie Ontario. Na 1 oktober gaat zijn verzekering bij OHSIP automatisch over op OHSIP. Hij kan rustig wachten. Hij weet OHSIP is de geneeskundige verzekering waarop hij kan steunen.

Mario

werkt voor een kleine zaak, doch is evenals Bill gedekt door OHSIP. Elke werkgever die meer dan 5 doch minder dan 15 personen in dienst heeft mag groepsdeelname voor zijn mensen aanvragen. Mario's baas is van plan dit te doen.

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het bestaande Regerings Plan — of aan een partikulier plan zal uw dekking zonder onderbreking voortduren als u voortzetting wenst.

OHSIP wordt de geneeskundige verzekering waarop u steunen kunt — beheerd door het Ontario Department of Health.

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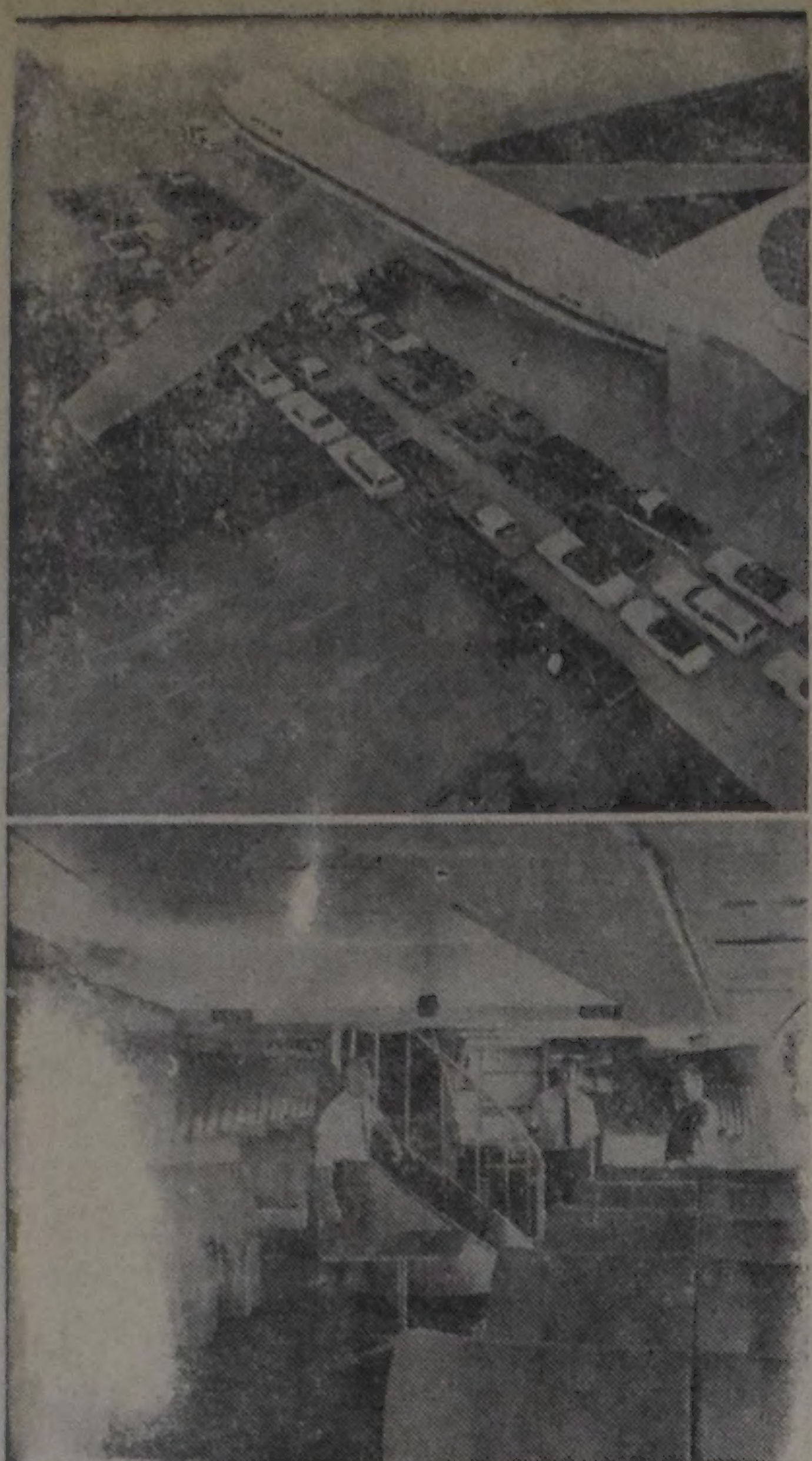
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SEPTEMBER DELIVERY—The first giant Boeing 747 airliner is scheduled for delivery to Pan American World Airways in September. Top photo illustrates its size, lower, the spacious interior. Pan Am has 33 of the planes valued at \$765 million on order. They are capable of seating 490 passengers, but normally will carry only 362—58 First Class and 304 in Economy. They will fly at 625 miles an hour, and will be able to use most runways now available.



From the Mailbox

OUR SCHOOLS, CHRISTIAN AND REFORMED

Dear Editor,

We read with interest Rev. Tuininga's article "Our Schools, Christian and Reformed?", and the replies he got on this. As many people are wondering what our schools really are, I would like to make some statements on that.

Our Chr. schools are very often named after Calvin or John Knox. This indicates that they are Reformed.

The consistories of our Chr. Ref. Churches have to see to it that there are good Chr. schools for our children, they do so even in cities where there are already Chr. schools as Mennonite, Lutheran, etc. Since these are Christians too and we do not send our children to their schools, it again is very clear that our schools are Reformed.

In our school are children of a different denomination, who attend our schools, because our schools are (or at least these people think they are) Chr. Ref. schools, as

they admire the sound doctrine of the Chr. Ref. Church. Recently those people were very disappointed to find out that Acts of Synod does not apply to our schools, so we became a little less Reformed, we should not be too proud about that. I would like to know from Rev. Tuininga: Are teachers of different denominations who would happen to teach in our schools, allowed to teach or talk about their own religion?

I hope I may add one more question to Rev. Tuininga: "Is it possible to write another article in C.C. about 'Our Churches, Christian and Reformed?' or would that be too much to ask?"

Sincerely yours,

Mrs. H. Hendriksen.

Dear Rev. Tuininga,

I read your article about: Our schools, Christian and Reformed? In a way I must agree that we must have our children educated in the true Reformed creed that is based on the Word of God. We promised that when we let our children be baptized in the aforesaid doctrine, and cause them to be instructed therein to the utmost of your power.

But we must also keep in mind that this was all about cause them to instruct our children teachings in catechism and schools, colleges, universities. But do you realize that when we set up our Chr. schools that many of our teachers did not have Chr. education themselves because of lack of Chr. schools in the beginning of the immigration?

Truly Reformed means to keep and belief the Word of God as the basis of our Reformed creeds and the complete doctrine of salvation. If we do public confession of faith we promise to submit to discipline if we go wrong in doctrine or in life. I wonder whether we have compromised already because there are so many different ideas among our professors, ministers, teachers and of course parents. Should we not first of all see to it that our institutes of learning be tested as to be truly Reformed?

There are different functions but we all are here to serve God and not belong to the world. The parents and schoolboards should be wide awake what is brought into our schools as a doctrine or belief. We have to teach our chil-

dren to stand fast in the midst of all sorts of Christian statements. You did not say that true Christians are only in the Chr. Reformed Church. But we do believe so far that we have the best foundation of a church that is unique in his teachings of a sound Biblical message to our covenant people everywhere in the world. And our parents, teachers, schoolboards, yes, all of us have to be on guard that these principles are not to be ignored because we will go fast downwards to a watered down christianity and the King of kings will be robbed of His glory.

Mrs. G. Vandezande Sr., Woodstock, Ont.

REPLY from Rev. Tuininga:

Dear editor:

The cause of Christian Education is of such importance that I believe these letters merit comment. I want to make two observations in reply.

1. Christian education obviously is at the crossroads. The radical proposals of some Christian School Societies betray a measure of alarm. The erroneous notions afloat, that changing the constitutions of our Christian School societies by deleting any mentions of "church creeds", and divesting our Christian Schools of any name that has reference to connections with "Reformed" or "Calvinistic", so that we will gain wider support, and enhance the school as being then truly Christian, is a sad commentary on our Christian Reformed communities. It points up the morale of our "Reformed" people and indicates that either they do not really know what it means to be Reformed, or no longer want to be distinctively Reformed. Of course this is also a commentary on our Christian Reformed church life.

2. Hiring teachers of other faiths to teach in our Christian Schools has always been a frustrating business. In some cases School Boards had interviews with such teachers to determine their stand and doctrines, explained our doctrines, and then asked such teachers to refrain from teaching their doctrines or views. This was nearly always readily accepted. Many do not see any connection between doctrine and life and faith, etc. But the request was unfair and certainly impractical. No one can divorce doctrine from thinking and living, to say nothing of teaching. It

naturally follows that any Christian School society that seeks to unite differing faiths in a Christian School venture, with teachers of differing faiths on the school staff, will find the school standing for nothing at all, or experience the complete disintegration of the society. One School Society I know of tried it with disastrous results. But what is more important is that we should be jealous to maintain the God-glorifying historic Christian faith at all costs for our children and for all others. We really have a glorious message for our environment. They have a right to learn it, and we have a duty to teach it.

Yours for Sound Christian Education,

Rev. C. W. Tuininga.

PATRICIA YOUNG SAYS...

Today's preoccupation with "social action" has created something of a Togetherness Cult, complete with group reaction, group conscience and group guilt rather than individual responsibility.

It is no longer enough to have a reasoned opinion about birth control, fluoridation, sin or Siamese cats. One has to be part of a pressure group or ad hoc committee, preferably headed up by a University professor or activist minister. Even parenthood has become a community project with do-gooders standing by with a stopwatch, computer and butterfly net lest we goof and contribute to the "population explosion!"

Don't get me wrong. A little bit of properly spaced, individually chosen togetherness is a good thing — like parenthood, parades and political conventions. I'm all for Brotherhood, Bowling Clubs and join bank accounts! But save me from those togetherness tyrants who would herd us into the compound of intellectual conformity, the togetherness of a pig pen or the equality found in a prison yard.

To be sure, no man is an island. neither is he a cog in a wheel, a digit in a computer or a bead on a string. He is an individual, a person and a human being with his own soul, conscience, personality, character, drives and temperament. Save me from the so-called "sensitivity training" programs — the bizarre "touch and tell" experiments reminiscent of the "self criticism" programs in the U.S.S.R., where citizens are made to confess their shortcomings so that "dangerous original thinkers" may be rooted out!

As for being my brothers keeper, that too is a matter for my conscience — not a local vigilante committee. Beyond our responsibility to the sick in the form of public charity, man's private charity is his right and his heritage.

I don't buy the cult of fake togetherness with its contrived emotionalism and contrived results; its group conscience and group guilt which, in essence, enables man to sluff off his responsibility to some vague, faceless society or participate in the violence of the mob. In short, the sooner man begins thinking of himself as a responsible individual instead of a peasant in the commune, the sooner he will start going forward again.

BAZAR

door Arie Dof

(Herdruk uit "Arie en Katrien in Canada")

Verleden week Vrijdag werd de jaarlijkse bazar gehouden in het basement van onze kerk. De gezamenlijke verenigingen hadden de bazar georganiseerd, en hun moeizame arbeid is niet tevergeefs geweest. De baten waren bestemd voor de Kerk, die altijd behoefte aan baten heeft, omdat de schulden vele zijn.

We zijn er met ons hele gezin heen geweest, en we hadden een mooie avond. Verbazend druk en rommelig was het, maar dat scheen de gezelligheid te verhogen. Het zangkoor was ook aanwezig, om enige nummerjes ten beste te geven, maar de psalmen en geestelijke liederen gingen in de luidruchtigheid verloren. De directeur kan daar niet tegen en is om twintig over negen kwaad weggegaan. Hij was een van de weinigen, die niet genoten hebben van de bazar.

Het geld wilde die avond wel rollen. Dadelijk na binnenkomst moesten we voor een dubbeltje al raden naar de naam van een grijnzende pop in klederdracht. Ik noemde haar Bertha, maar dat was mis. Niemand heeft de naam geraden. Het bleek, dat de slimme organisatoren van de bazar haar hadden genoemd naar een orkaan, die onlangs in Amerika woel: Hazel. Kom daar maar eens op! Daarna mochten we raden, hoeveel erwten er in een weekjes zaten, hetgeen ons overigens weinig interesseerde. En zo was er nog veel meer raderij.

Het best voelde ik me nog thuis in de koffiehoek, waar koffie en cake en flesjes met zoet spul in enorme hoeveelheden naar binnen werden gewerkt, tot grote vreugde van de predikantsvrouw, die, zoals dominee het uitdrukte, kroeghoudster was. We hebben daar als ouderen gezellig zitten praten over kerkelijke en maatschappelijke zaken; principiële verschillen, die soms opdaagden, werden met een slok koffie weggespoeld.

Onze kinderen waren al spoedig verdwenen in de grote drommen tafeltennisers, sjoelers, balwerpers en schutters.

Van Dam, de scriba van de kerkeraad, was het opperhoofd der sjoelbakken. Deze functie zal hij ongetwijfeld volgend jaar niet weer begeren, want midden op de avond was er iemand, die zo enthousiast en krachtig sjoelde om de grote prijs van een echte Hollandse metworst te bemachtigen, dat een steen opsprong uit de gladde bak en pardoos tegen des scriba's glatte schedel opvloog. De man heeft zich dapper gedragen, maar zijn moed kon de buil niet terugdringen, die thans zijn eerwaarde hoofd siert, en waarmee hij Zondag als ambtsdrager de kerk moet binnemarcheren tot vermaak van de wrede gelovigen.

Dit was overigens het enige ongeval tijdens de bazar. Wel was er nog een grapjas, die uit een windbuis een pluimpje afvuurde op de broek van de koster, toen deze een

ogenblik gebukt stond om de scherven van een gebroken limonadeflesje bijeen te zamen, maar dit was geen ongeluk, doch geschiedde met voorbedachten rade, en de dader werd door de koster en publiek berispt.

Het hoogtepunt van de avond was de verkoop-bij-opbod onder leiding van Jacobs, de verzekeringsagent. Hij wist de goederen wel aan de man te brengen. Wat ging alles duur weg! Je reinste woeker, die tijdens dit feest echter geoorloofd was.

Gedurende de verkoop ontstond er een wilde koopdrang onder de rijkere jeugd. Ze joegen de prijzen steeds op, en voorzover het mijn huisgenoten betreft, bleek een van de jongens met een babytruitje en een paar leuke, afgedragen laarzen te blijven zitten, terwijl zich een ander een blikje haring verwierf voor het enorme bedrag van drie dollars, en een paar werksokken, die veel op laarzen leken, omdat ze stijf stonden van degelijkheid. Toen ik zelf voor de aardigheid ook even meedeed aan het opjagen der prijzen, bleef ik tenslotte ook met het aangeboden artikel zitten: een damescamisooltje, zoals Katrien het noemt (het is haar veel te klein en de dochters willen er niet van weten).

De prijs? Vijf-vijf-en-zeventig!

Op de duur ging Jacobs zo in de verkoopactie op, dat hij van een paar handschoenen en twee paar nylons eerst de linker verkocht en daarna de rechter, hetgeen de prijzen aanmerkelijk deed stijgen.

Nadat we nog waren afgezet met een doos sigaren en een blik tomatensap, was tegen middernacht de verkoop geëindigd, en na dankwoord en sluiting door de dominee zijn we vergenoegd huiswaarts gegaan.

We hadden ons allemaal reeds ter ruste begeven en stonden op het punt om in te sluimeren, toen we met grote schrik overeind schoten. Uit de aangrenzende slaapkamer klonken de luide en schrille tonen van een trompet, die onze jongste op de bazar gegrabbeld had en die hij nog even wilde inblazen.

Hierdoor duurde het nog een half uur, voordat ik de slaap kon vatten. Dit halve uur heb ik mijmerend doorgebracht; mijmerend over de bazar en over de kerk en over onze geldelijke offers en zo. Ja, die bazar was heel mooi en heel gezellig geweest, een geslaagde gemeente-avond, zoals de dominee zei, maar naar mijn bescheiden mening is het niet bepaald een verblijdend teken als de gelden voor Jezus Kerk met zoveel tam-tam bijeengebracht moeten worden: nylons en camisooltjes, sokken en worsten voor het Koninkrijk Gods in Canada! Ik moet er een beetje van griezelen.

De opbrengst van deze avond is misschien 600 dollars, en onze gemeente telt honderdvijftig gezinnen. Is het dan zo vreselijk moeilijk, om zo nu en dan eens vier dollars per gezin extra te offeren voor het hoogste en rijkste, dat God ons in Canada schenkt?

Het camisooltje kijkt me aan, en het vertelt me een verhaal over dankbaarheid en offervaardigheid.

Het verhaal is een beetje triest...

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Why not ONE monetary unit for the whole world?

by Dr. J. H. Derksen

The news these days is full of hackneyed terms and phrases which fail to register any more. This is also true of items concerning monetary problems. Time and again we are told that some country's balance of payments is shaky, or that another country's currency is in danger. Financial experts, we hear time and again, are meeting in a hurry to ward off a monetary crisis. On these occasions the commentators' professional jargon (not necessarily a sign of expert knowledge) fills the columns, but to many people not immediately involved it means very little. They may irritably question the inevitability of it all. Why can't the rates of exchange be kept as they are? In fact, why do we want so many different currencies? If we had one currency for the whole world, all the problems would be solved! Or — if we want to make a less ambitious start — why isn't one monetary unit in Europe, just as the United States has one system, the dollar? It is used in fifty states, quite a lot more than there are countries in Europe.

These are obvious, and seemingly simple questions. But is there any simple answer? In a sense, there is. A short and, in itself, correct answer is that a territory can only have one currency if it also has, like the United States, one clear political authority. The inevitable link between the two is formed by an economic policy; that conducted by a country in order to achieve a number of generally accepted objectives in the economic field. Things like full employment, a stable purchasing power, growing production, a fair distribution of income, and a proper balance between the inflow and outflow of money, all of them goals to which no-one can object. In many countries such economic objectives are pretty well the same, so why should such a reasonable and well-meaning economic policy lead to monetary troubles? The answer is that though the spirit may be willing, the flesh is weak! Especially that of many politicians to whom the favour of large numbers of voters is a matter of "to be or not to be", and of voters who have been fortified by election promises in their impatience for greater, personal prosperity in a short time. After all, who wouldn't like to move into a better home, to be able to send his children to college, buy a new car, or have longer holidays?

At first sight, the best way of attaining greater prosperity is through a sizeable, annual wage rise, if possible, in combination with improved collective provisions in the form of public health and old-age pension schemes. The link between such things and politics is clear enough. But wage increase is one of the things which a government may decide to encourage, or oppose, either directly in the form of a definite wages policy, or indirectly by increasing or reducing government spending. To give an example: at a time of full employment, more government orders will cause a very tight labour market, which will open the way

to wage rises. But why should a government choose to take this action at such a time? The reason is that though a government may have any number of welcome and useful plans, it is financially impossible to carry them all out at the same time, and so a choice has to be made. But this is sure to upset part of the electorate, because selecting means scrapping other possible activities. This, in turn, means that parties are always exerting pressure on the government to spend money. The question arising from this

state of affairs is how to finance all this spending. If one has learned to see through the smoke-screen of intricate theoretical talk about credit expansion and money circulation, the answer is simple and revealing: by printing more money. Printing money does not, of course, make a country any richer, so the growing quantity of money will inevitably express itself in inflation. Money then buys less.

This would be a typically domestic problem, if there were not such a thing as international trade. But because there is international trade, currency transactions are unavoidable, and the people of another country will refuse to exchange their own, sound money for a currency that has lost value in purchasing power. We then speak of a monetary crisis!

When a country with a large amount of international trade is

involved, coordinated efforts are usually made to prevent a devaluation. Other countries make credits available to bridge the difficult period. These countries would, of course, like the country with the weaker currency to change its economic policy. In practice, this is ruled out by the conception of national sovereignty. Every country is still free to conduct its own economic policy, and to make any mistakes which may jeopardize its currency. That is why we shall have to go on living with monetary problems so long as there is not one completely coordinated economic policy. For the same reason, that one European currency wanted by so many people is not nearly in sight yet. Even the smaller Europe of the Group of Six will have to wait for it for a long time to come.

(Radio Nederland)

AS OTHERS SEE IT

BACKDOOR AGREEMENTS

Calvinist-Contact of April 30th reprinted an article in which the Christian Trade Unions of Canada is characterized as a dwindling group, mainly for reason of her love for backdoor agreements at wage rates far below the Union standard, and its complete failure to take up in-plant grievances.

This article, according to the editor of C.C. was reprinted from the Communist Canadian Tribune of March 19, 1969.

In this article, the Tribune deals with both the C.L.A.C. and the C.T.U.C., and it is reason enough to set a few things straight.

The writer claims that the C.T.U.C. has a love for backdoor agreements. If this were the case, we should have many more agreements than we have, for many a backdoor has been and is, opened every day.

We would expect one to be a little more careful with accusations of this nature for we too are somewhat acquainted with the practice used by many union organizers.

Secondly, in this article we are accused of making contracts at a wage rate far below the Union standard.

The question is, however, what is the Union standard?

Do we have to consider a wage demand to more than double the wages a Union standard? If so, then we must confess that we are not in line with those standards, and that the writer is right.

Union standards or not, we don't think that we have to feel ashamed about the wages for Carpenters and Labourers we agreed upon last year.

and if our assumption is right, the writer would do better to have a talk with that part of his membership. Maybe he would learn something else too.

At the time that carpenters of United Brotherhood, Local 18 went on strike in an attempt to more than double their rate of \$4.25 per hour, carpenters under C.T.U.C. contract were making \$4.60 per hour, going to \$4.80 per hour by September 69, and 5.00 per hour in April '70, while labourers rate one dollar less per hour. The terms of this contract have been printed in the (Hamilton) Spectator, and were broadcast over the radio.

If anyone wants to call this below union standards, or using the backdoor, let him do so. We did not hide anything.

The writer states as another cause for dwindling membership, our failure to take up in-plant grievances. We have a fair idea from where this wind is blowing.

That the membership of the C.T.U.C. is dwindling is the writer's conception. We know that we advance only slowly, but not for reasons mentioned by the writer. A number of reasons can be mentioned. And one very definite reason is to be found in the approach used by those who are so quick in accusing others. No matter how the writer in the Tribunal tries to put it, if it was not coercion that is holding his membership together, and the worker did not run the risk of losing his job, the membership of many a union of his class would not dwindle, but vanish overnight. Many are fed up to the breaking point. It is only fear that holds them back from dropping their membership.

"The Voice", Official Organ of the Chr. Trade Unions of Canada.

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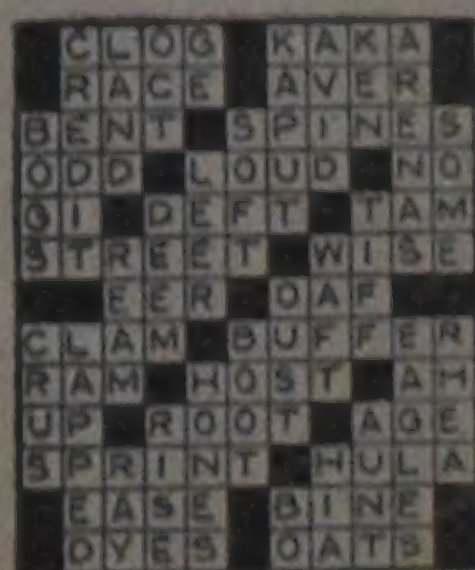
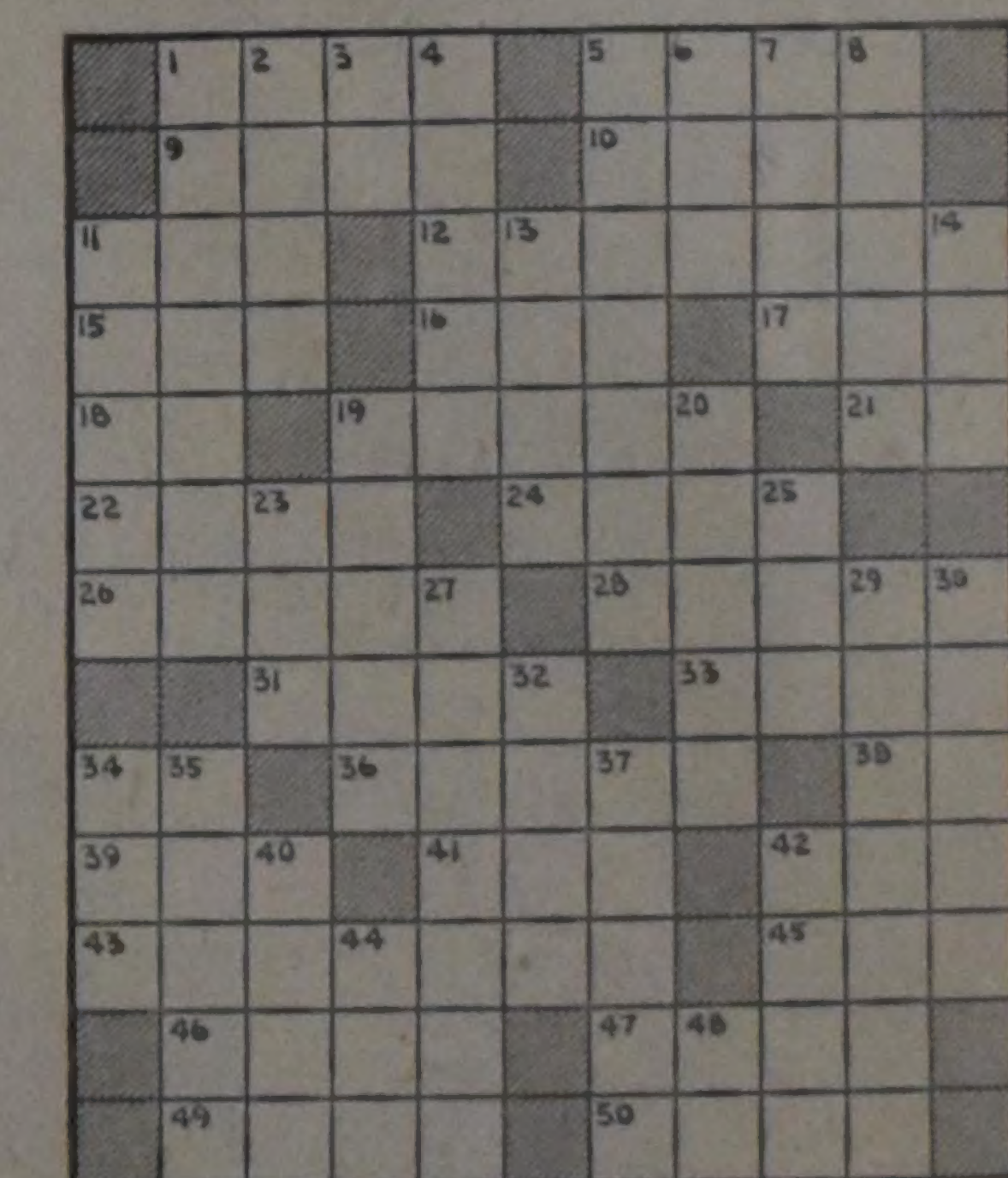
CROSSWORD PUZZLE

ACROSS

1. Incandescent
5. Tau cross
9. Timber wolf
10. Catchy air
11. Disease of sheep
12. Grumbles
15. Employ
16. Pull a boner
17. Court
18. Pronoun
19. Looplike handles
21. Greek letter
22. Line formed by sewing
24. 43,560 sq. ft.
26. Enroll
28. Colors slightly
31. White ant
33. Cut, revise, etc.
34. Gotcha!
36. French writer
38. Mariner's direction
39. It goes with cakes
41. Beret, for one
42. Small venomous snake
43. Indian drums
45. Public vehicle
46. Ostrich-like bird
47. Folsman's weapon

DOWN

1. Sparkle
2. Gold vein
3. Siberian gulf
4. Subjects of a Luce play
5. Allure
6. Word with cracker or hatch
7. Recognized
8. Wading bird
11. General external appearance
13. Celestial Bear
14. French coin
19. Correct
20. City, lake and canal
23. One — time
25. Call it quits
27. Strident
29. Soft gauzy papers
30. Minuet movements
32. Moham-medan priest
34. Improvised collection box
35. Fragrant wood



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FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

INTRODUCTION

This "Novum" in our weekly needs some introduction. Since "Calvinist-Contact" started circulating through Canada and the United States, Church News was not forgotten nor overlooked in its columns, although our paper never announced itself as a kind of church magazine. It was and will remain a genuine family paper and as such it is appreciated by many.

Because a Christian family enjoys reading about its own church and about the churches of others, regular information was given on church life, sometimes even on different pages in the same issue. Editorially there was something unsatisfactory in this method. The editor did not want to make CC a church paper, but a hope never died that some better form might be found in which our paper's information on church life could be presented.

This became possible when "Church and Nation", which during many years had functioned well as a Canadian church paper, fell victim to lack of support and tremendous rise of costs. The editor sought and found in the person of the Rev. F. Guillaume, a minister, who was willing to edit a full church page in "Calvinist-Contact". Today we present the first issue of this page to our readers.

For the time being we plan to have it appear bi-weekly.

This paper will contain remarks on timely subjects and also notes on Bible selections. It will further offer a kind of press review.

The success of the church page will largely depend on the willingness of the churches of the Reformed family in our country to provide the new church-page-editor with their bulletins from week to week. All churches involved have received or will receive a communication in which they are kindly requested to send regularly a copy of their bulletin to Edmonton.

Articles written by the church-page-editor will bear no signature. All others, including contributions from the editor of C.C. will be undersigned.

Because available room is limited we cannot allow any polemic. Possible reactions to the church page might very well find a place in the common department of C.C., "From the Mailbag."

We hope and pray that this new page may find a warm welcome and that the rich blessing of our Lord and Master may rest upon it for many years to come.

F. Guillaume
D. Farenhorst



SCANNER

The newspapers presented to us with big news some weeks ago under the striking title, "Unshakable proof of evolution unveiled." Frank Burgess wrote in the Edmonton Journal:

What many biologists feel may be the first unshakable proof of evolution was publicly unveiled at the University of Alberta.

A paper delivered in the first day of the three-day convention of the Canadian Federation of Biological Societies outlined a fascinating research project that has found similarities between certain soil bacteria and the secretions of the human pancreas.

The five-year study is leading researchers to contend that — to simplify greatly — man and dirt have a common ancestry; or that man, essentially, evolved from the earth.

Strange that these people immediately see the evolution theory confirmed by such a tremendous discovery. Is an evolutionist helped so very much by this unshakable proof that man evolved from earth? Or is God Himself teaching us a lesson here? He told us that He formed man out of the dust of the earth. Man and dirt have a common ancestry, not because clever biologists found that out, but because the living God made it that way.

The following worthwhile quotation was found in "On the Road to Damascus"

A man wishing to travel by the old-time stage coach was asked by the guard, "Do you wish, Sir, to travel first, second or third class?" There appeared to be no difference in the seating for all the classes; but when they came to the first big hill, the coach stopped. Said the guard: "First class passengers, keep your seats. Second class passengers, get out and walk. Third class passengers, GET BEHIND AND PUSH!"

The Church of God is full of "first-class passengers." What we need is those who, when the Gospel coach drives heavily, stretch out their hand and push! Wesley's definition of a church was, "All at it, and always at it."

(taken from: Christian Witness, December 1968)

An article which originally was printed in the "United Church Observer" (Jan. 1969) was published as a special pamphlet by the Lord's Day Alliance of Canada. The heading says, "Where did our quiet Sunday go?" It makes sad and alarming reading, for instance "God's rules do not change, declared an Ontario legislator," but all the same the province approved Sunday horseracing. And here is the closing story:

And how times do change! Back in 1869, Timothy Eaton decided that it was only proper that the windows of his store be draped on Sunday so there would be no sign of worldly commerce. Ninety-nine years later, his Toronto store was hearing frequent complaints from parents finding the Christmas displays shrouded when on a Sunday afternoon family excursion. Last February Eaton's put away the beige drapes for good. There was not one phone call or letter to object.

In the magazine "Thrust", Dr. Mariano Di Gangi wrote an excellent article on "Dialogue or Preaching?" Many protestant churches in our time consider whether it is the exclusive prerogative of the minister to speak in the worship services. Others have already changed the second service

of the day in a kind of big discussion group. It is highly interesting to listen to this North American director of the Bible and Medical Missionary Fellowship. Some passages, chosen from the article, follow here:

In rejecting the authoritarian decrees of the legalists and the bizarre prophetic theories that often accompanied them, many sons of the fundamentalists deprecate preaching as passé and would rather gather in small groups to pool experiences and hope for renewal. Uneasy over the real or alleged lack of social concern on the part of evangelicals, they increasingly incline to reforming action on the structures of society and become tired of a ministry that majors in the telling of "the old, old story."

Beyond all doubt, the renewed awareness of social concern on the part of evangelicals is as welcome as it is overdue. We cannot but be concerned over racial discrimination, economic injustice, and domestic collapse.

Nevertheless, the sharing of personal experiences and social involvement are no substitute for "the foolishness of preaching." Indeed, apart from the public, formal proclamation of the Word, one wonders whether many would still have any experiences worth sharing, or be truly stirred to Christian social concern.

God is pleased to use the preaching of Christ crucified to convict and convert sinners. That proclamation of the Savior is also mighty to motivate genuine, compassionate concern for justice and mercy in the social order. Far from depreciating the pulpit ministry, we should pray to recover its power.

Over three centuries ago, the Westminster Assembly of Divines declared that "They that are called to the ministry of the Word are to preach sound doctrine, diligently, in season and out of season; plainly, not in the enticing words of man's wisdom, but in demonstration of the Spirit and the power; faithfully, making known the whole counsel of God; wisely, applying themselves to the necessities and capacities of the hearers; zealously, with fervent love to God, and the souls of His people; sincerely, aiming at His glory, and their conversion, edification and salvation." This is still excellent advice for every preacher and teacher of the Word today.

Hear! Hear! What is really going on today in the church? A very timely warning was found in "Torch and Trumpet", a quotation from Valen Stensid in The Word That Can Never die.

"Since the time of Schleiermacher — and using him as an example — practically every neo-Protestant theologian, be he numbered among the originators of the movement or simply a follower, has felt himself called upon to 'rethink' every single theological concept and every single theological position. They have 'repaired' and 'reformed' so thoroughly, especially on the faith of the church in Christ and Scripture, that today it is highly improbable that lecturers and professors within Protestant Christianity would be recognized as orthodox teachers by the church fathers of Nicean, Chalcedon, and Augsburg. Almost without exception they would have been rejected, deposed, or placed under ban as falsifiers of Christianity, not because they happened to produce some unfortunate dogmatic formulations but for changing the FOUNDATIONS of the faith and life of the church."

Here is a word from David Howarth's book, *Waterloo: Day of Battle*:

ACTION

"This was the supreme chance Napoleon missed. At this moment, a last small effort, a few of the idle regiments of the Garde, could have broken the

center of Wellington's line and opened the road right through to Brussels. The effort had to be made at once — there was only an hour-and-a-half to nightfall. He only had to say yes. But he would not do it. He did nothing."

(from Pulpit Digest/June 1969)

HITHER and YON

The first time this church news column unveils itself, it will have more "hither" than "yon", simply because the big flow of church bulletins to the Oil Capital of Alberta has not started yet.

West End Christian Reformed Church of Edmonton has finished the rebuilding and expansion of its sanctuary at the 149 Street. The seating capacity increased with 180 seats, which is quite an improvement. Opinion differs on the question whether the building won in beauty by the treatment.

Church and School

The bulletin of Richmond, B.C. Christian Reformed Church has an announcement about support to the school: "Plans are well on the way for a giant walk-a-thon for the expansion of the Richmond Christian School. Pledge sheets are available in the vestibule."

Edmonton found other ways. Church bulletins of different denominations announced: "The Canadian Reformed Ladies Auxiliary for the Edmonton Society for Christian Education wishes to thank all those who purchased plants at the Plant Sale last month and also all those who contributed papers toward the paper drive. The plant sale brought up \$300.- and the paper drive \$63.-. With your help we raised \$363.- during the month of May. We urge you to keep saving papers in order that we may have another paper drive in about three months. We thank you for your co-operation in these projects and hope for your continued support in raising money for the Christian Schools."

Church and World

Ottewell Christian Reformed Church of Edmonton was concerned about the planned City by-law to allow Sunday movies. Under the heading "Commercialized Sunday Movies" we read in the church bulletin: "Must this by-law be adopted by City Council on their judgment alone? Would it not be fair that the citizens express their opinion? Any person, who is 19 years of age or older, who has lived in the city of Edmonton for one year and is a Canadian citizen, is invited to sign a petition for a plebiscite. The petition is in the hall on the table."

Edmonton Journal reported that

A petition signed by 177 members of the Third Christian Reformed Church of Edmonton calling for a plebiscite, will be given to council.

Although this is less than 10 per cent of the 2,000 petitioners required to force a referendum on the matter, others are believed to be in preparation.

The petition said signers "feel the question of allowing Sunday movies to come to Edmonton is a step towards eliminating the Sabbath day."

"We feel further that the question . . . should be put to a plebiscite," the letter adds.

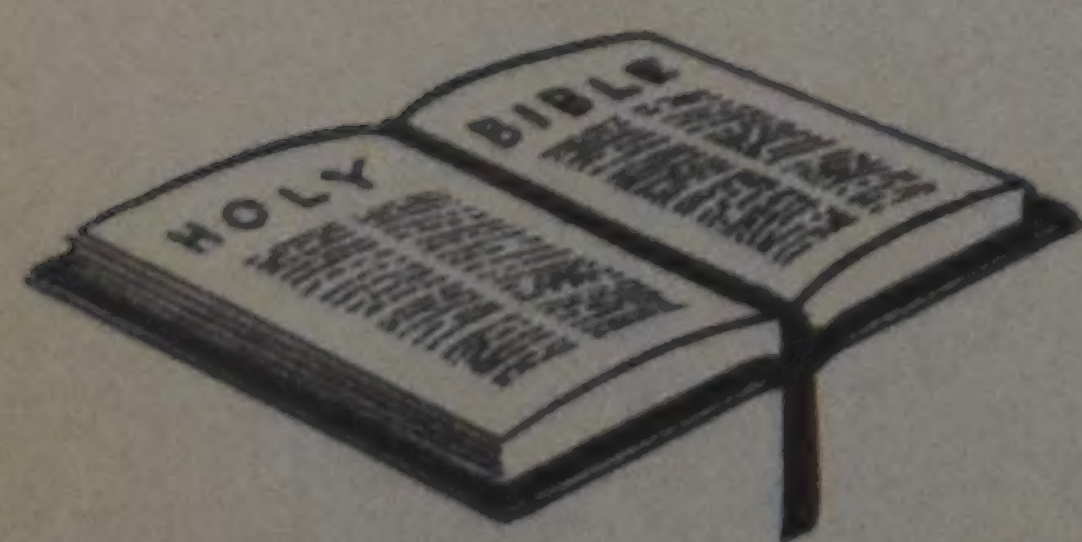
Church and Labor Problems

The First Christian Reformed Church of Red Deer, Alta., addressed a letter via the church bulletin to all its members. Three of the six parts follow here:

The Consistory judges it necessary to address an open letter to the congregation to inform the members regarding labour unions and membership in labour unions. It seems that there is not sufficient awareness of the dangers that threaten our nation from the side of powerful labour organizations. In our nation there are many secular unions that insist that all workers in a given plant, shop or store, must belong to or support the union, or forfeit the right to work. At stake in this practice is the fundamental right of citizens to be employed without being forced (coerced) into organizations that in theory or practice are violating the principles of God's Word. This practice is a serious violation of our liberties as believers and as citizens. This concerns everyone of us.

A real problem is that many Christian workers will sign membership cards or authorization cards for dues deduction without consulting either fellow-Christians employed in the same enterprise or without contacting the Foundation or other organizations or persons who might be able to give some help. This is so unfortunate since many union security provisions (allowing compulsory membership in or support of a union) are worded in difficult-to-understand language. Therefore, help should be sought early. This is the more important, since many sign union cards even when they are not legally required to do so. Not all collective agreements contain provisions compelling union membership or union support through check-off.

The sad result is that often one group of Christian workers ends up by having to explain to either management or union (or both) that they cannot in good faith pledge support or allegiance, whereas members of the same church do! Such embarrassing divisions in the ranks of fellow-believers are often fully exploited to the hilt by ruthless unions in playing the one group against the other. This lack of unity also damages or destroys the cause of Christ and gravely damages the respect of unions and their leaders regarding the rightness of the cause. Believers should always stand together and testify for their Lord in the vital issues of life, living out of the principles of His Word, proclaiming Christ as King, also in the sphere of labour. It is to this unity of witness that we are called, and the Consistory addresses this letter to all our members in the hope that we will seek to confront the grave issues of Union membership and support in unity of faith in God's Word.



THOU
ART MY
PRAISE!

Jeremiah 17:12-14 belongs to the forgotten and misunderstood Bible portions. Let us read it in an improved translation. Keep your Bible at hand.

The prophet, aware of his awesome task to pronounce God's judgment upon His reluctant people, calls on his Sender in a mighty adoration: O Throne of glory, Highness from the beginning, Place of our sanctuary, Jahweh, the Hope of Israel!

Think of it: there is a Throne, a Throne of glory. God is higher than Babylon, from old higher than all the threatening powers of the world. HE is our temple. If need be we can do without churches and worship services. A sick room, a death chamber, a battle field, a prison, a concentration camp and any place in the days of the total persecution can change into a temple, for God Himself is the Place of our sanctuary. He is our Hope! Why don't you look up? Why are you disquiet and dismay-

ed? Trust in Him alone.

The point the prophet wants to make in addressing God is this: all who forsake Thee shall be put to shame. There is nothing more bitter. With the apostate Israelites in mind and with the boasting, bragging Babylonians before his illumined eyes he declares about all of them: they shall be written in the earth, forgotten, just meaningless forever. Fully unsolvable is the mystery of sin: they have forsaken the Lord, the Fountain of living waters.

It is no wonder that the prophet after such moving statements needs to express his feelings in personal prayer: heal me, o Lord and I shall be healed; save me and I shall be saved, for Thou art my praise!

My praise, that is the only object of my songs and the only aim of my actions. Redeemed, healed and saved by Christ, we promise: I will be ever, only, all for Thee!

PULPIT

from the Latin word pulpittum, platform; just an indispensable means for the preaching of God's glorious Word.

TRY IT

SLIMDASSI

means the close of any worship service.

(Solution next time)

No. 1

Civil Rights and Liberties

The Committee for Justice and Liberty (C.J.L. Foundation) has submitted a brief to the Ontario Legislative Assembly's Select Committee on Election Laws. We reprint the main contents of this brief below.

At the outset, we wish to emphasize that the Foundation and its many supporters have no objection whatever to trade unions as such. In fact, we believe that strong and responsible labour movements can be positive forces for good.

We believe equally that trade unions should honour principles which are wholesome and fundamental to the well-being of all — employers, employees, as well as the nation as a whole. We advocate that unions, in their daily activity, demonstrate the love for God and neighbour commanded by Scripture. Being committed to the Word of God, we confess that man's entire life should reflect a deep and genuine concern for justice and liberty and that, therefore, tradesmen, as well as their unions, should respect the all-embracing authority of the Almighty.

Because of the christian principles we cherish, we are of the conviction that every worker, regardless of his "race, creed, colour, nationality, ancestry or place of origin," is entitled to the rights and freedoms enumerated in The Canadian Bill of Rights and The Ontario Human Rights Code. Furthermore, we firmly believe it to be the Government's God-given duty to ensure that no one is being discriminated against and that all enjoy true legal equality of opportunity. To fail in that task is to fail justice.

It should be remembered that we live in a free, pluralistic society — a society which allows for the expression of more than one ultimate life-principle. In our country we are raised from birth in the tradition that it is right and proper for people to march to the sound of different drums, compelled by their respective convictions honestly arrived at. Indeed, the notion that harmony need not be imperiled by diversity is one of the objectives of the Canadian experience. The tradition is accepted in the areas of politics, church affiliation and virtually all other areas of activity. We see no reason why the objectives should be different when men and women go to work.

We believe that a man's life should be ordered in harmony with christian principles, that his relations with his employer and his fellow-employees should reflect the christian view of man and society. In this we ask no more than the AFL-CIO/CLC trade unions, whose promotion of a secular and materialistic philosophy is as much a religious crusade as anything we might advocate.

There is freedom and justice for all in labour, in principle, if not in practice, provided one has the freedom of conscience to join the union which has the exclusive bargaining rights at the shop where he works. He is not free to work there unless he join the union and pay the union dues. He is free either to join and work or to not join and leave. But the fringe freedom he retains only under

ride." However, we do consider the compulsory check-off, especially when coupled with the policy of a single union as a bargaining agent, iniquitous. Every employee should indeed join a trade union and pay union dues as his fair share of the cost of collective bargaining, though an employee who insists on joining no association and paying no dues should definitely have the legal right to do so. In any event, surely, the moral duty to assume social responsibility, to pay union dues, must be coupled with the legal freedom to pay such dues to the union of one's own choosing. Employees should have the unhindered civil right to associate, at work as well as elsewhere, with other workers on principles of their free choice, and to have such a voluntary association, in concert with other employee associations, represent their views and interests.

The late Honourable Ivan C. Rand emphasized, in the Ford arbitration award of 1946, now known as the Rand Formula, that the solution he recommended was made on the basis of the particular facts he was considering. Mr. Rand wrote:

I should perhaps add that I do not for a moment suggest that this is a device of general applicability. Its object is primarily to enable the union to function properly. In other cases it might defeat that object by lessening the necessity for self-development. In dealing with each labour situation we must pay regard to its special features and circumstances.

It should have been clear to all that Mr. Rand's solution was predicated on facts which obviously do not obtain in most of the bargaining situations to which the Formula has now been extended. Objections which were advanced to the Formula at that time, should apply with even greater force today, when unions are enlarging their grasp beyond their traditional objectives. The Rand Formula is based on the view that an amount equal to union dues is payment for direct benefits enjoyed by the employee. Twenty years later, can it be said that there is any justification for what has become a private tax on the employee — a tax which is levied and which is, in part, for the benefit of a particular political party? More important and fundamental issues are at stake here than a few employees being accused of being out for a "free ride."

In this respect the root of much of the present difficulty is the provision in The Labour Relations Act permitting the closed shop and other forms of compulsory unionism. Section 35(1)(a) states:

Notwithstanding anything in this Act, but subject to subsection 4, the parties to a collective agreement may include in it provisions for requiring, as a condition of employment, membership in the trade union that is a party to or is bound by the agreement or granting a preference of employment to members of the trade union, or requiring the payment of dues or contributions to the trade union.

It is our belief that the "closed shop" in any form is unacceptable.

The genuine strength of a trade union does not lie in its captive support but in the voluntary allegiance of employees who are in agreement with its principals and objectives. We do not believe that the freedom to work should be subject to a tax for the benefit of a private organization.

Gallup Polls, conducted by the widely respected Canadian Institute of Public Opinion, have consistently shown that the Foundation is not alone in its contention that trade unions ought not to resort to coercion with a view to perpetuating their power position. The opinion surveys disclose the following:

1. The question: "Do you believe that you, as a trained worker, should be able to work for anyone willing to hire you, whether or not you belong to a union?"

	1967	Union	Non-Union
Yes	71%	67%	73%
No	15	22	12
Undecided	14	11	15
	100%	100%	100%

It should be noted that a solid majority of Canadians — including almost seven-in-ten union members — approve of the open shop and believe that a man should be hired, irrespective of union membership.

2. The question: "Do you think unions should or should not engage in political activities?"

	1967	Union	Non-Union
Yes	20%	24%	18%
No	58	60	58
Undecided	22	16	24
	100%	100%	100%

We feel obliged to point out that 60% of union households said unions should not engage in political activities.

3. The question: "Do you think a person should or should not be required to join a union if he works in a unionized factory or business?"

	1967	Union	Non-Union
Should be required	43%	61%	35%
Should not	50	32	59
Undecided	7	7	6
	100%	100%	100%

In union homes across the country, endorsement of the closed shop principle has dropped considerably, namely, 9%, from a 70% level in 1966, to 61% in 1968. In 1966, two years earlier, 52% of those interviewed approved of compulsory unionism. That belief has dropped 9% — from 52% to 43%.

While opinion polls should not be considered conclusive or final and binding and never as a substitute for principle or a basis for action, to a degree, they do reveal the public's views. To that extent, all who are responsible for the development of the trade unions and "labour's image" would do well to take careful note of these surveys.

In view of the foregoing, we would propose the introduction of legislation guaranteeing full freedom of association to every worker and abolishing every form of compulsory unionism. We do not want a one-union state.

Accordingly, we recommend that Section 35(1)(a) of The Labour Relations Act cited above, be amended to read:

No collective agreement shall contain a provision requiring, as a condition of employment, membership in or financial support of a specified trade union, or granting a preference of employment to members of a specified trade union or to such persons as a specified trade union may approve.

Such legislation would be entirely in keeping with both the letter and spirit of The Canadian Bill of Rights, The Ontario Human Rights Code as well as with the United Nations' Universal Declaration of Human Rights.

Unless the Government introduces legislation protecting all workers against the discriminatory practice of compulsory unionism, scores will continue to be deprived of the most fundamental civil rights and liberties.

A SOLITARY WAY

When beneath some heavy cross you faint, And say, "I cannot bear this load alone," You say the truth, Christ made it purposely So heavy that you must return to Him. The bitter grief, which no one understands, Conveys a secret message from the King, Entreating you to come to Him again. The Man of Sorrows understands it well, In all points tempted He can feel with you. You cannot come too often, or too near, The Son of God is infinite in grace. His presence satisfies the longing soul, And those who walk with Him from day to day Can never have a "solitary way."

— Author unknown.

U behoeft geen lid te zijn van een vereniging om aan onze

Voordelige Groepsreizen

deel te nemen.

Voor inlichtingen en vertrek data betreffende deze reizen:

C. STEENHOF

(v/h Fieldman Chr. Ref. Church) 43 Crane Ave. WESTON, ONT. Tel. 241-0811 of 249-4921

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With gratitude to the Lord we are happy to announce the birth of a daughter

HELEN KATHRYN
Born July 1, 1969.
Walter and Effie Feddema (nee Huberts).
R.R. 8, Watford, Ont.

With thankful hearts to our Covenant God we announce with great joy the birth of a daughter whom we call

CHERYL-ANNE
a sister for Cindy, born July 11, 1969.
Charles & Corrie Zylstra.
285 Emerald Isle Court,
Richmond Hill, Ontario.

With great joy and thankfulness to our Covenant God, we announce the birth of our son

DAVID LEON
Born July 15, 1969.
Evert and Linda Vroon (nee Veenstra).
1345 Whatcom Rd., R.R. # 2,
Abbotsford, B.C.

We are happy to announce the birth of our son

ROY STEVEN
Born July 18, 1969.
A brother for Linda & Harvey & Freda.
Ron & Shirley Dykstra.
253 Garrard Rd., Whitby, Ont.

Mr. & Mrs. John P. Slik, 78 Falesy Ave., Kitchener, Ont. are pleased to announce the engagement of their daughter

MARJO
to
BEN MERKUS
son of Mr. & Mrs. Ben Merkus, 8 Knevelt Place, Guelph, Ont. on August 9, 1969.

Mr. & Mrs. John Koops of R.R. # 7, Woodstock, Ont. announce the marriage of their daughter

HAZEL
to
Mr. ANDREW SIDERIUS
son of Mr. & Mrs. J. Siderius, Sr. of Brampton, Ont.

The ceremony took place on Saturday, August 9, 1969 at 2:30 P.M. in the Christian Reformed Church of Woodstock, Ont.

Rev. R. Koops of Iron Springs officiated.

Address: R.R. 3, Brampton, Ont.

Mr. and Mrs. J. Van Oenen of R.R. # 1, Port Albert, Ont. are pleased to announce the forthcoming marriage of their youngest daughter

DIANE
to
Mr. HERMAN PROPER

son of Mr. and Mrs. J. Proper of R.R. # 4, Rockwood, Ont.
The ceremony will take place, D.V., on Saturday, August 16, 1969 at 7:30 p.m. in the Lucknow Christian Reformed Church.

Rev. J. W. Van Stempvoort officiating.

Future address: 909 Princess Ave., London, Ont.

Mrs. Lubbertus Horlings is pleased to announce the forthcoming marriage of her eldest daughter

MARGARET
to
Mr. RALPH TERPSTRA
son of Mr. & Mrs. A. Terpstra, Ladner, B.C.

The wedding will take place, the Lord willing, in the Christian Reformed Church, Smithers, B.C. on Saturday, August 16, 1969 at 3:30 p.m.

Rev. P. Vesteen officiating.
Future address: 5238 Crescent Drive, Delta, B.C.

Mr. and Mrs. Clarence Avery are pleased to announce the forthcoming marriage of their daughter

DIANE MARGARET
to
Mr. JOSEPH TH. REKKER
son of Mr. and Mrs. J. Rekker, R.R. 6, Bowmanville, Ont.

The ceremony will take place, the Lord willing, on Saturday, August 16 at 3:00 P.M. in the Chr. Reformed Church, Bowmanville, Ont.

Rev. A. vander Berg officiating.
Future address: 4 Bernard St., Bowmanville, Ont.

Mr. and Mrs. Renze Kloostera of R.R. 1, Codrington, Ont. are pleased to announce the forthcoming marriage of their youngest daughter

MARIJ
to
Mr. JASPER KEIZER

son of Mr. and Mrs. Piet Keizer, R.R. 4, Trenton, Ont.

The ceremony will take place D.V. on Saturday, August 23, 1969 at 3 p.m. in the Ebenezer Christian Reformed Church, Trenton, Ontario.

Rev. R. Popma officiating.
Future address: Trenton, Ont.

Mr. & Mrs. Fred. Zietsma of Burlington, Ont. are pleased to announce the forthcoming marriage of their daughter

IDA ELIZABETH
to
Mr. DAN TIGCHELAAR

son of Mr. & Mrs. Clarence Tigchelaar of Stoney Creek, Ont.

The ceremony will be conducted by Rev. L. Mulder on Aug. 23, 1969 at 4:30 P.M. in the Burlington Christian Reformed Church.

Mr. and Mrs. D. Nanninga of Willowdale, Ont. are pleased to announce the forthcoming marriage of their only daughter

GERDA
to
Mr. BART VOS

son of Mr. & Mrs. G. Vos of Belleville, Ont.

The Lord willing, the ceremony will take place August 29 at 7:30 p.m. in the Willowdale Chr. Ref. Church.

Rev. L. Slofstra officiating.
Future address: 6000 Yonge Street, Apt. 803, Willowdale, Ont.

Mr. & Mrs. H. A. Winter of Brantford, Ont. are pleased to announce the forthcoming marriage of their daughter

GERDA
to
Mr. BRIAN VAN STAALDUINEN

son of Mr. & Mrs. John Van Staalduinen of Winona, Ont.

The Lord willing, the wedding will take place on Saturday, August 30th, 1969, at 3:00 p.m. in the First Chr. Ref. Church of Brantford, Ont.

Rev. R. Praamsma officiating.
45 Second Ave.,
Brantford, Ont.

1919 20 Aug. 1969

Zo de Here wil hopen onze geliefde ouders

WILLIAM VAN RIJN
en
JANNETJE VAN RIJN—

LE CLERQ
de dag te herdenken dat zij 50 jaar geleden in het huwelijk werden verbonden.

Dat zij nog lang gespaard mogen blijven, is de wens van hun dankbare kinderen en kleinkinderen.

Tom & Agnes,
Sandra & William
Cees & Adria,
Janet & Joanne.

Wij hopen dit feest te vieren 6 September in the Parish Hall van de Willowdale Christian Reformed Church.

70 Hilda Ave., Willowdale, Ont.

Voor een
FARM of HUIS
in
Hamilton of omgeving
contact

Jack Bylsma
REALTOR
1607 King St. East, Hamilton, Ont.
Phone LI 9-3894

1929 — 1969

On August 14, 1969 we hope to celebrate the 40th wedding anniversary of our dear parents and grandparents

GERRIT MUYLS
and
JO MUYLS-DE BLAEY

May God bless them, is the wish of their thankful children:

Juul & Evert De Haan (Hamilton).
Corry & Gerrit Olthof (Simcoe).

Heidi & Jerry Meyard (Burlington).
Janny Walma (Hamilton).

Phil & Freddie Muys (Ancaster).

JoAnne & Brian Maan (Springdale).

Ben & Sarah Muys (Copetown).

Louise & John Wiersma (Dundas).

and 16 grandchildren.
Copetown, Ontario.

The Lord willing, on August 14th, 1969 we hope to commemorate with our parents and grandparents

ANDRIES YPMA
and
SIMONTJE YPMA—

VAN DER MEER
the occasion of their 40th wedding anniversary.

That God may bless them and spare them for each other and for us is our prayer.

Henk and Audrey Ypma, Larry, Diana,
Picton, Ontario.

Andy and Dina Ypma, Carrying Place, Ontario.

Tine Ypma and
Aaldert Magrië (Engaged), Hoozeveen, Holland.

Coss Ypma, Ottawa, Ontario.

Arko Ypma, Brantford, Ontario.

P.O. Box 1032,
Picton, Ontario.

On August 1, 1969, the Lord willing, we celebrated with our dear parents and grandparents

JACOB WAGENSVELD
and
SUZANNE WAGENSVELD—

WATTEL
the occasion of their 35th wedding anniversary.

We thank the Lord for these happy and blessed years of marriage and family life and ask His blessing for many years to come.

Their thankful children and grandchildren:

Grimsby, Ont.:
Herman & Nellie Wagensveld.

Joey, Susan, Paul, Jeffrey,
Hamilton, Ont.:

Jim & Rina Barton.
Sahra & Jamie.

Hamilton, Ont.:
Art & Magda Wagensveld.

Kimberly.
Hamilton, Ont.:

Albert & Francis Hagen.
Pamela, Sandra.

Hamilton, Ont.:
Jack & Francis Wagensveld Jr.

Jacob Todd.
Hamilton, Ontario.

On August 15, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

HENDRIKUS JAN VAN REEDE
and
FRANSINA ANTONIA

VAN REEDE-DE LANGE
the occasion of their 35th wedding anniversary.

That the Lord may bless them for each other, and for us in the years to come, is the wish of their thankful children.

Edmonton, Alta.:
Jane and Adrian Brouwer,
Annette, Frances, Jane,
Andre, Rita, Judy.

Edmonton, Alta.:
Wilma and Bill Geldof,
Tim, Henry, Mary,
Anthony Peter.

North Surrey, B.C.:
Dirk and Corry Van Reede,
Carolynne and new born baby daughter.

Edmonton, Alta.:
Joan and John Martens,
Harold, Frances, Grace.

Edmonton, Alta.:
Henry Van Reede.

Clive, Alta.:
Frances and Joe Van der Wekken,
Ben, Stephanie, Ted.

Edmonton, Alta.:
Judy Van Reede.

10501 - 159 Street,
Edmonton 50, Alberta.

With thanks to God we celebrated, on the 25th of July, 1969, the 35th wedding anniversary of our dear parents and grandparents

JOHN H. BOSMAN
and
E. BOSMAN-v. d. VINNE

Gerry & Jane Ensing,
Dennis, Eleanor, Teresa,
Heather,
Ingersoll, Ont.

John & Janet Wiebenga,
Bernie & Evelyn,
Guelph, Ont.

Frits & July Bosman,
Richard,
Guelph, Ont.

Ubel & Rhoda Bosman,
Guelph, Ont.

Alf & Teresa Aquilina,
Exeter, Ont.

Guelph, Ont.

"Praise ye the Lord. O give thanks unto the Lord; for He is good: for His mercy endureth forever." - Psalm 106:1.

On August 17, the Lord willing, we hope to celebrate with our parents

WIEBREN PIJL
and
JANTJE PIJL-POSTMA

the occasion of their 25th wedding anniversary.

We thank the Lord for these happy years of marriage and family life and pray that the Lord may continue to bless them.

Sipke and Lois.
Michael.
Emily.

Sylvia.
John.

Richard.
736 E. 32 Ave.,
Vancouver, B.C.

While visiting in Canada our dear brother

BOELE HORLINGS,

beloved husband of Elizabeth Horlings, nee Koning, died in the Lord July 9, 1969 at the age of 69.

The knowledge that he went to his eternal home to be with his Lord and Saviour, is our comfort.

The funeral service took place at the Holland Marsh Christian Reformed Church on Saturday, July 12, 1969. Burial in Mt. Pleasant cemetery.

Mrs. E. Matthews—
Horlings.

Mr. and Mrs. Walter Horlings.

Mr. and Mrs. Frank Flach.

Mr. and Mrs. Harry Horlings.

Mr. and Mrs. Timon Hagen.

Mr. and Mrs. Charles Nydam.

Mr. and Mrs. William Horlings.

Mr. and Mrs. Harry Verkaik.

Vanuit Holland ontvingen wij het droeve bericht van het overlijden van onze lieve moeder, groot- en overgrootmoeder

BERENDINA HENDRIKA WEVERS-FRERIKS,

in de ouderdom van 83 jaar.

Haar blijmoedig getuigenis dat ze naar Jezus ging, is ons allen tot grote troost.

16 Juli 1969.

Aalten, Ned.

Mrs. J. Bierman,
kinderen en kleinkinderen.

R.R. 1, Delta, Ont.

Woensdagmorgen, 16 juli 1969, nam God, na een korte ziekte, nog onverwachts in Zijn Heerlijkheid op, onze lieve man, vader en grootvader

JAN HOOGEVEEN,

op de leeftijd van 57 jaar.

Psalm 42 berijmd.

L. Hoogeveen—Reitsma.

I. van Dieën—
Hoogeveen.

K. van Dieën.
Renée, Jodie.

H. G. Hoogeveen.

J. M. van Noort—
Hoogeveen.

J. van Noort.
J. Hoogeveen Jr.
Ottawa, Ont.

Ps. 121

On Thursday, July 17, 1969, the Lord took home, after a short illness, our dearly beloved husband, father and grandfather

DURK SYBERSMA,

at the age of 61.

His life was to live for Him and the knowledge that he is with Him is our joy in our sorrow.

G. Sybersma (Sippens),
71 Askew St.,
Leamington, Ont.

Allen & Beth Sybersma,
Halifax, Nova Scotia.

Tom & Alene Sybersma,
Tustin, California.

Mike & Treena Sybersma,
Brampton, Ontario.

Allie Sybersma,
Hamilton, Ontario.

Dirk & Susan Sybersma,
Stratford, Ontario.

and 7 grandchildren.

De Vrouwenver. "Wees een Zegen", betuigt haar diep medeleven met hun medelid Mrs. Sybersma, by het overlijden van haar geliefde man

Mr. D. SYBERSMA.

Jesaja 41:10.

Het bestuur:
Mrs. Broomhaar,
Presidente.

Mrs. De Groot,
Secretaresse.

Essex, Ont.
17 Juli 1969.

Na een kortstondige ziekte nam de Heere tot Zich ons aller vriend en medelid

DURK SYBERSMA,

op de leeftijd van 61 jaar.

Psalm 23.

17 Juli 1969.

Bestuur en leden
Mannenvereniging
Onderzoekt de Schriften.

Essex, Ont.

Op 29 juli 1969 is na een langdurig lijden in de Here ontslapen, onze lieve man, vader en grootvader

SAMUEL SMIT,

in zijn 70ste jaar.

"Ik zie de poort wijd openstaan."

Scarborough, Ont.:
Mevr. G. Smit-Vis.

Scarborough, Ont.:
Janny en Aad Dannys.

Wayne, New Jersey, U.S.A.:
Klaas en Net Smit.

Scarborough, Ont.:
Gerrit en Hill Smit.

Zandvoort, Holland:
Wies en Ger Pols.

Paris, Ont.:
Margo en Jack Vandenberg.

Oshawa, Ont.:
Jan en Harmien Smit.

Westhill, Ont.:
Sam en Anne Smit.

Scarborough, Ont.:
Henk en Rose Smit.

Brampton, Ont.:
Ann en Wilf Sheppard.

Sassenheim, Holland:
Bets en Piet Kuhn.

Ajax, Ont.:
Kees en Hennie Smit.

Cerritos, Cal., U.S.A.:
Joyce en Jack Vandervis.

Agincourt, Ont.:
Pete en Tiny Smit.

Willowdale, Ont.:
Hans en Ina Smit.

En 45 kleinkinderen.

Wij waren bij elkaar vergaard

Tijdens zijn laatste ogenblikken op aarde.

Het nat der tranen op de wang,

Want we zagen wel, het duurt niet lang.

En toen hij de laatste adem stiet,

Het eerste leven hem verliet,
Toen gleed er als een wonderlicht,

Over zijn vermoeid gezicht,
Een vredevolle glimlach,
Toen onze vader zijn Vader zag.

De begrafenis heeft plaats gehad op de 1ste augustus 1969.

Plaats Uw advertenties in C.C.; het blad dat men leest!

Te koop of te huur:

67 ACRE ZEER GOEDE DAIRY FARM

Deze farm kan gekocht worden net of zonder livestock en implementen. Voor informatie schrijf aan # 2180, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

BOOK EXCHANGE

The Wellandport Library Committee would like to exchange books with another library. Please contact: Mr. H. Nieboer, Church St., Fenwick, Ont.

A Christian man of 27 looks for

CORRESPONDENCE

with and meeting a Christian girl between ages 22 to 27, in Western Canada. Write # 2179, % Calvinist-Contact, P.O. Box 312, Hamilton, Ontario.

Building Committee of the Chr. Ref. Church of Port Alberni, B.C. asks for

</

ORA ET LABORA

We live. Morning breaks; the sky is split wide open with the sunshine glow of living and we arise and make ready to go about our daily tasks.

We work. The day speeds by; we utilize our minds and move our hands, our feet, our backs.

We laugh. The joys of living in a free society are manifold and exciting — we enjoy the freedoms to work, to laugh, to praise.

We enjoy. Yes, we enjoy. Sure, we all have our worries, our frustrations, our angers and our sorrows — but through them all — we enjoy.

And it is good. People, it is good. Life is for living and living is for us!

God Himself gave us life. God Himself commanded that we live it. So . . . we live.

"BE FRUITFUL . . . MULTIPLY . . . REPLENISH THE EARTH . . ."

" . . . KNOWING THAT IN THE LORD, YOUR LABOUR IS NOT IN VAIN . . ."

"CLAP YOUR HANDS, ALL PEOPLES!"

SHOUT TO GOD WITH LOUD SONGS OF JOY!"

"GO, EAT YOUR BREAD WITH ENJOYMENT, AND DRINK YOUR WINE WITH A MERRY HEART; FOR GOD HAS ALREADY APPROVED WHAT YOU DO."

"FIGHT THE GOOD FIGHT OF FAITH; TAKE HOLD OF ETERNAL LIFE TO WHICH YOU WERE CALLED WHEN YOU MADE THE GOOD CONFESSION IN THE PRESENCE OF MANY WITNESSES."

and yet

" . . . THEY WILL LAY THEIR HANDS UPON YOU AND PERSECUTE YOU . . . AND YOU WILL BE BROUGHT BEFORE KINGS AND GOVERNORS FOR MY NAME'S SAKE . . . AND SOME OF YOU THEY WILL PUT TO DEATH . . . YOU WILL BE HATED BY ALL FOR MY NAME'S SAKE . . ."

Some of us are being persecuted, openly, for their faith. They are not fomenters of trouble purposely. They seek nothing more, than to offer up on the altar of love, their lives — their whole lives — their rising in the morning sunshine, their working in the sweat of their brow, their laughter of enjoyment, their eating and drinking, their all — to the glory of the Lord God Jehovah, Who has called them unto a new obedience in Him.

The CJL Foundation is an organization of people who strive to protect and advance freedom — who recognize that all living, for the Christian — must be a hymn of praise to God.

The results of the CJL campaign total roughly \$1,344.00 to date — with 76 new members and 63 donations. Please give this appeal your prayerful consideration. The Committee for Justice and Liberty needs your support!

Recently, the CJL Foundation prepared a ten-page brief stating in detail why the use of coercion or intimidation to compel a person to join any organization — no matter what its aims and objectives — is wrong. This brief was sent to the Select Committee on Election Laws. The chairman of the committee, Mr. E. Dunlop, MPP, has indicated that the committee will want to hear Gerald VandeZande in person so that he can elaborate on the CJL Foundation and its viewpoint. This meeting will probably take place

in September. There will also be interviews with the press and other news media.

On July 22nd, the CJL lawyer will be representing 4 Burlington caretakers before a Board of Arbitration. These Christian men cannot, in good faith, sign a dues declaration authorization card, for Local No. 1011 of the Canadian Union of Public Employees, as a condition of their continued employment with the Halton Board of Education.

These men are not idealistic fools (although, one could say, they are fools in the eyes of the world, FOR CHRIST'S SAKE), they are not egotistical publicity seekers, they are not frenzied fanatics — they are merely flesh-and-blood Christians. As Christians, they have worked and prayed over this matter. It was not an easy stand to take. In many ways, it is not an easy stand to hold. It involved their future, and that of their wives, and of their children. They agonized.

They felt, that in good conscience, they could not submit to the dictates of the CUPE, a union which has, as its religion, the worship of man and money. They could not ascribe to a doctrine which stands in glaring antithesis to the Biblical admonition — Love God with all you have, people . . . with everything that is in you . . . with your strength (in the heat of a summer afternoon) with your mind (in the stuffy enclosures of a big building) with your voice (in the courts of the people) — Love Him!! This is what they are trying to do.

We would ask you to pray for them — to thank the Lord for His many blessings — and if you can — send a donation to the CJL Foundation. It will be put to good use.



YOUNGSTERS SWARM TO LIBRARY-IN-A-TENT. Books are competing with toys for children's favor in three Toronto parks this summer. As many as 200 children desert the swings to swarm around the roofless 24-foot diameter tent. There is a plastic roof for bad weather.

Zwaar verzilverde

THEELEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepeltes zijn in Nederland gemaakt en dragen kleurige afbeeldingen van bloemen.

OF U KUNT EEN BOEK KIEZEN

UIT ONDERSTAANDE LIJST:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WEELEERWAARDE HEER; MOEILIJKE KINDEREN (verschillende schrijvers); JOHN BUNYAN: DE CHRISTENREIS; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; Dr. KORNET: DE PINKSTERBEWEGING EN DE BIJBEL; V. D. STEEN: SPIONNAGE IN DE TWEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELN: 'T BEGON ONDER MELKENSTIJD.

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WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.



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